

BIBLE SOCIETY RECORD



ROUMANIAN GYPSIES IN AMERICA—A TYPE OF AMERICA'S PROBLEM
(SEE PAGE 180)

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*Appointed Acting Agent on the death of Dr. Bowen. †In charge of the Arabic speaking portion of the field. ‡Acting Agency Secretary.

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A SPECIAL NOTICE

This December issue of the Bible Society Record is the first since the September number. The strike in the printing trade prevented publishing the October and November Records. However, the material that would have appeared in those, is now embodied in this enlarged number. We hope that all our subscribers will find in it much of interest. The next issue will be that for January, starting Volume 65.

Pioneer Work among the Kurds

By Rev. L. O. Fossum

THE desire in my heart to become a minister of the Gospel and a missionary developed very early—at the age of from ten to twelve. My thoughts were first drawn to South America by a missionary who lectured on missions among the Pigmies of Tierra del Fuego.

At the age of from fifteen to seventeen, my thoughts were drawn to China, as I had several occasions to hear missionaries speak of the great need of workers there. My desire, however, was to go to some unoccupied field, and where the need was the very greatest.

During my preparation for the Gospel ministry funds were very low, and when I had completed the course, my debt was so great that it seemed hopeless for me to pay it, should I decide to go out as a missionary. I took a charge in Minnesota, and while gradually paying off and decreasing my school debt, the missionary spirit gradually increased, and my indebtedness to preach the Gospel to the non-Christian world, in some unoccupied field, became more and more unbearable.

go to northwestern Persia, to investigate a private Syrian (Nestorian) mission, and to remain there as a missionary, in case the findings were satisfactory. During the three years that I labored among the Nestorian Syrians under the Patriarch Mar Shimmon, it gradually dawned upon me that this field was too well occupied by the Presbyterian Board of Foreign Missions, to justify any other missions on the field.

My desire to reach some unoccupied field was still burning, and my eyes were gradually turning to the great and practically unoccupied Kurdish field. In 1907 I began my first elementary study of the Kurdish language with a mountaineer Syrian who had grown up among the Kurds, and whose father had been massacred by them when he was but a boy of ten. Accompanied by this Syrian, I also made my first visit to several Kurdish chiefs,

who requested schools for their children. I returned with the determination, more than ever, of attempting to start missionary work among the Kurds, who seemed to be the most forgotten and neglected people of this part of the world.

In 1908 I returned to America, and imme-



TYPICAL KURDISH MERCHANTS

How the Kurdish Field Was Selected

In 1905 an opportunity was given me to

diately set about organizing an "Inter-Synodical Evangelical Lutheran Orient-Mission Society," to take up missionary work among the Kurds. This was accomplished; the field was selected, and in the summer of 1911, I reached Soujbulak, Kurdistan, Persia, to start the work.

The Translating of the Scriptures and Other Literary Work

The greatest handicap to our work among the Kurds was the lack of literature in the Kurdish language. The only thing available was a Kurdish translation of the Gospel of St. Mark, by Mirza Jawat, printed at Philipopolis, Bulgaria. Although we were unable to get more than forty copies of this translation, it was a great help, and after six months I began preaching the gospel in the Kurdish language.

Feeling the great need of more Christian literature in Kurdish, I immediately set about translating the New Testament, some Gospel hymns, the Catechism, and some school books, assisted by a few selected Kurds who knew some Turkish, Persian, and Arabic. The first book printed was a small Kurdish ABC, printed by the Syrian Press at Urmia, Persia.

The main helps we had in translating the New Testament into Kurdish were the Turkish and Persian translations. The "Kermanji," or Armenian-Kurdish New Testament, printed in Constantinople in 1853, in Armenian characters for Kurdish-speaking Armenians, was also of some help. The "Kermanshah Gospels," supposed to be Kurdish, but ninety per cent Persian, were also consulted.

The Kurdish language, like several other languages, both European and Asiatic, is composed of various dialects. This naturally confuses many people who come in contact with the Kurds. And until they become sufficiently familiar with *general* Kurdish, which can be used everywhere in Kurdistan proper, they specialize in some dialect and advocate that the Scriptures should be translated into that particular dialect also. After thoroughly investigating the matter, however, most of them realize that the dialectic differences are not as great as they thought at first. Some tribes lisp more than others, some use long vowels where others use short vowels, some accentuate their words differently, and some use more Arabic, Persian, Turkish, Armenian, or Syriac in their Kurdish than others, etc. The difference between the dialects, therefore, is not so much a grammatical difference as it is a difference of pronunciation and accent. Correctly written or printed, a word is usually spelt the same in the various dialects; but when pronounced, it may sound somewhat differently.

My plan has been to use the Kurdish which is most grammatically developed, which has the most complete inflections, and the pure Kurdish words that are most generally understood. This necessarily produces a Kurdish which is a little bit abstract and stiff, from a dialectic standpoint; but it is a fair compromise, and will gradually win out. It is hoped that no dialectic translation of the Scriptures into Kurdish will be attempted, but rather, that after a few years, when this translation has done its initial service in paving the way for a *general* Kurdish language, revisions and improvements will be made so as to make it still more applicable to the whole Kurdish field.

Habits and Religion of the Kurds

The Kurds are a barbarous but sturdy tribal people. Some of them follow the nomadic habits of the Arab, but the majority of them live on agriculture, sheep and stock raising, and various domestic trades.

Religiously, the Kurds are Moslems, of the Sunnite sect—which accounts for their marked Turkish leanings. The Jezedeas, or so-called "Devil Worshipers," are also a tribe of Kurds, and



KURDISH CHIEFS—THE PASSING GENERATION

The original Greek text of Eberhard Nestle, however, formed the basis of the translation.

The Jezedeas, or so-called "Devil Worshipers," are also a tribe of Kurds, and

I firmly believe that by applying some elasticity, this translation will also do for them.

Numerically, the Kurds are a people of from three to five million inhabitants.

Our Success, Prospects, and Plans

Our missionary work among the Kurds was, generally speaking, very successful. There were persecutions, hardships, and well-nigh unsurmountable difficulties, of course; but there was success at the end. Our medical work, orphan work, evangelistic work, educational and literary work, were all progressing very nicely, and we were beginning to see very encouraging fruits of our labors, when the storm of unrest, hatred, and war broke out, and we were forced to leave the field.

As to the prospects of winning the Kurds for Christ, I wish to say that I am very hopeful—as hopeful as the power of the gospel of Christ, and the promises of God. The Kurds are indeed ignorant, superstitious, and wild, but the gospel of Christ can enlighten and tame them. The only question in my mind is this: Will we bring the gospel to them in the true spirit of the gospel, in the spirit of Christ, the spirit of love, sacrifice and salvation? The spirit of their Oriental Christian neighbors has been a spirit of revenge, hatred, and extermination. And I am sorry that some of our Occidental Christians have de-

veloped that same spirit, especially since the war broke out. One-sided information



MISSION SCHOOL IN SOUJBULAK—THE HOPE OF THE FUTURE

about conditions, and the political propaganda carried on in the Near East, account for this. But if the Christian world ever expects to win the Moslem tribes and hordes, they must be approached in the spirit of Christ.

Praise God, the American Bible Society, through its many untiring supporters, has made it possible for missionaries to go out with thousands of copies of the Gospels, and preach "Peace on Earth" again, as soon as the way is open. We hope to take several thousand copies with us when we go out again, and we hope that other missions bordering on Kurdistan will do the same. That these Kurdish Gospels may be distributed very soon, and most effectively, I request the intercession of the Christian reader.

...

Mayflower Universal Bible Sunday, 1920

EVERYWHERE in the United States irrespective of denomination, the uplifting and educational effect of Universal Bible Sunday was encouragingly manifest. The observance of the day has far exceeded expectation. The appeals for literature from all parts of the country and from all denominational groups was greater than could be met. This was partly due to the printers' strike and partly due to the fact that the Society had underestimated the enthusiasm with which Bible Day would be received.

Pastors, Christian workers, officers, teachers, and churches were quickened and inspired by

the story of the marvelous record of achievement of the Book of books in every land and nation.

The year 1920 as the tercentenary of the landing of the Pilgrim Fathers in the Mayflower will be an occasion of rejoicing throughout the entire country. In the celebration of this occasion the American Bible Society proposes to take part and has announced its intention to celebrate November 28, 1920 (the last Sunday in November), as MAYFLOWER UNIVERSAL BIBLE SUNDAY. In view of the fact that the greatest gift brought by the Pilgrim Fathers to this country was the open Bible, the appro-

priateness of such a celebration is apparent at once. If, for any reason, it is not convenient for any church to celebrate this actual day, either of the adjacent Sundays will serve the Society's purpose as well. There will be ready for distribution by the first of October, 1920, messages and programmes for Sunday-school serv-

ices that will aid in making Mayflower Universal Bible Sunday a memorable day in the history of this country and of the Bible.

Information will be gladly furnished and orders for literature taken now by the Secretaries at the Bible House, Astor Place, New York.

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Notes and Comments

THE American Bible Society has met with a very severe and sudden loss by the death of its counsel, William H. Harris, who was also a Vice-President of the Society. He died after a very brief illness.

The following action was taken by the Board of Managers at its meeting on December 4, 1919:

William Hamilton Harris, Vice-President of the American Bible Society, died at his home in New York City, November 13, 1919. Mr. Harris has been intimately identified with the American Bible Society for thirty-one years. He became a member of the Board of Managers May 12, 1898. In the year 1900, on January 4th, he was chosen chairman of the Committee on Legacies, taking up the duties of counsel for the Society which had been cared for by Judge Fancher, with whom he was identified not only in the practice of law but through marriage to Judge Fancher's niece, Miss Grace F. Nicoll, December 1, 1885.

Mr. Harris was elected one of the Vice-Presidents of the Society, February 6, 1919. Few men have given longer or more devoted service to the cause of circulating the Scriptures throughout the world than Mr. Harris. He was frequently at the meetings of the Board of Managers, and his advice was deeply appreciated by all his fellow-members. A man of distinguished appearance, he would command attention in any gathering.

Mr. Harris was the son of Bishop William Logan Harris, of the Methodist Episcopal Church. His father was a man of legal mind and one of the chief ecclesiastical counselors of his denomination. His son came naturally to his profession. Mr. Harris was born in Delaware, O., in 1856. He was a graduate of Northwestern University. He was admitted to the New York Bar in 1880. He was a member of a number of legal and commercial associations in New York, and belonged to the University and other clubs. He was a member of St. Paul's Methodist Episcopal Church in the City of New York.

Mr. Harris will be long remembered for his unstinted service to the interests of the American Bible Society, where his memory will be an example of loyalty and consecration to this cause.

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FROM the White House there came too late for insertion in the previous RECORD the

following letter about the Bible presented by the American Bible Society, through the President of the United States, to the Peace Conference at Paris:

"THE WHITE HOUSE

"WASHINGTON

"August 22, 1919.

"In reply to your letter of August 15th, the President asks me to say that he did present the Bible and it was very cordially accepted by the President of the Peace Conference, Mr. Clemenceau. Every effort was made by the Peace Conference to secure complete religious freedom throughout the world. Particular attention was paid to the matter in the treaties formulated with the new

countries, where religious minorities were particularly protected, and also in the provisions for territories which were to be put under mandate.

"Sincerely yours,

"J. P. TUMULTY,

"Secretary to the President."

...

A GRACIOUS and high tribute by Bishop Francis J. McConnell, D.D., LL.D., of the Methodist Episcopal Church, will be read with pleasure by all friends of Mexico, and those who, through his deep interest in that

GOD'S WORD

A wondrous Tree I find God's Word,
and 'neath it day by day
I take the fruit that gives me strength
to bear me on life's way;
A stately tree, so large and tall,
there's shelter, rest, and food for all.

A Telescope I find God's Word,
and be skies dark or clear,
This trusty instrument reveals
God and my Saviour dear;
While mirrored daily on my heart
are splendors that can ne'er depart.

A Treasure House I find God's Word,
with all its contents free;
And reaching forth I take and say:
"The Lord meant this for me."
And for my faith what joys are given:
True peace and love and life and heaven!

I find God's Word a River deep:
no ripple, yet a tide;
I launch my bark and glide away,
my Saviour e'er my guide.
And sweet the comfort, sweet the rest,
while sailing toward the haven blest!

George Whitefield D'Vys.

needy land and the great work of supplying the Scriptures to the Mexicans, are interested in the Rev. A. H. Mellen.

Mr. Mellen has worked in Mexico for years. His responsibilities have brought him into intimate contact both with the native Mexicans and with the foreign-speaking elements in Mexico. He has a good deal of the temper of an apostle, willing to go to any length of personal inconvenience and sacrifice for the sake of spreading his truth. Very few men know Mexico as he does. You can depend upon him to continue his work no matter how troubled conditions in Mexico may become. He is absolutely disinterested and is moreover abundantly supplied with good sense and tact. I congratulate you on securing his services.

THE Rev. L. O. Fossum, whose picture appears below and who is the author of the



REV. F. O. FOSSUM

interesting opening article of this RECORD, on pioneer work in Kurdistan, has just started back to his beloved field and work. He has been a frequent visitor at the Bible House where he has had the joy of finishing the reading of the proofs of his translation of the Scriptures, and taking completed copies with him.

THE Steubenville, Ohio, Female Bible Society passed its 101st birthday on October 14th. The centenary of this society was observed with special exercises. It has had the unique advantage of the services of the same secre-

tary for fifty years. And this secretary, Mrs. W. B. Donaldson, has had the unique record of having written the history of the society on its 50th anniversary and again on its 100th anniversary. The society was particularly active in supplying Army and Navy Scriptures to the men of that region going into the service of their country during the late war. Mrs. Donaldson, herself, placed special material in over 2,000 khaki Testaments, and distributed them to individuals.

THE Shepherdstown, W. Va., Branch of the Jefferson County Auxiliary Bible Society recently celebrated its fifty-first anniversary. Its determination to hold its annual meeting on the last Sunday of November in recognition of Universal Bible Sunday is a very happy suggestion, which we pass on to other Auxiliaries. A donation of \$75 was sent by the auxiliary to the American Bible Society.

IN a recent letter, Mr. B. Franklin Hallock, of Lake Grove, N. Y., records something of his large and continued service; and reports the retirement of another valued and loyal worker from active service, though, we feel sure, not from active interest:

It is some thirty-five years since I was appointed depositary for our Long Island Society. Nearly 2,000 books have passed through my hands during these years, and nearly all of them went to people residing within a very few miles of my home.

You will be interested to know that the Rev. E. J. Maulman, of Riverhead, was elected corresponding secretary to succeed our old friend Rev. Wm. J. Peck, who resigned on account of failing health.

THE following were elected as an Advisory Committee for Japan, to counsel with the Agency Secretary in that land: The Rev. B. Chappell, D.D., Methodist Episcopal, Aoyama Gakuin, Aoyama, Tokyo; the Rev. W. P. Buncomb, Church Missionary Society No. 7, Sasugaya Cho, Koishikawa, Tokyo; the Rev. James Ballagh, D.D., Reformed Church of America No. 48-c, Bluff, Yokohama; the Rev. J. Chappell, Episcopal Church of America No. 40, Tsukiji, Tokyo; the Rev. C. B. Tenny, D.D., American Baptist Foreign Mission Society No. 29, Sannai Cho, Ichigaya, Tokyo.

THE American Bible Society has often occasion to mention the loyal friendship and support of those who have passed beyond the Psalmist's threescore years and ten. Word has reached us that Mrs. Naomi Fitch Parsons, a Life Member, "has entered into her eternal rest in the hope of a glorious immortality" at the ripe age of 97 years, 3 months. "A warm friend, a liberal giver, and sympathizer in all its work and needs, it was in her

heart to respond to the Society's appeals, and she did as she was able."

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LONGEVITY is attributed to many causes by those who have reached an advanced age. The daily papers have recently contained the statement that Mrs. Katherine Tibball, of Brooklyn, N. Y., on reaching her one hundredth birthday, attributed her long life to faithful reading of the Bible.

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OF the novel uses of the Bible there seems to be no end. Readers of the *New York Evening Sun* have been interested in a fact mentioned by the "Chief Spy" writing of the German Secret Service's activities in Mexico, who said that the German Secret Service men carried small Bibles, from which they drew words for their code telegrams.

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A LOYAL and indefatigable friend of the Bible Society, Mr. William M. Langdon, has kindly sent to us the two poems, "God's Word" by George Whitefield D'Vys, and "The World's Bible" by Annie Johnson Flint, which appear in this issue.

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THE Protestant Bible Society of Paris has been celebrating its centennial this month in Paris, the sessions commencing November 30th and continuing through December 2d. Mr. Mornay Williams, a Manager of the American Bible Society, with the Hon. Hanford Crawford, one of the Vice-Presidents, were appointed delegates, but owing to difficulties neither were able to attend, and the Rev. Chauncey W. Goodrich, D.D., of the American Church in Paris, kindly consented to represent the American Bible Society in their place.

The following cable message was sent to the Society in recognition of this important event in its history:

"THE BOARD OF MANAGERS OF THE AMERICAN BIBLE SOCIETY IN MEETING ASSEMBLED SENDS WARMEST CONGRATULATIONS TO THE BIBLE SOCIETY OF PARIS ON ITS CELEBRATION OF ONE HUNDRED YEARS OF DISTINGUISHED SERVICE TO THE CAUSE OF SPIRITUAL AND RELIGIOUS FREEDOM. WE GREET PARIS, SYMBOL OF THE RENAISSANCE, HOME OF LETTERS, ALTAR OF LIBERTY, HOLDING FORTH THE WORD OF LIFE. THE WORLD NEEDS THE BIBLE. AMERICA JOINS PARIS AND FRANCE IN THIS SUPREME TASK. MAY THE NEW CENTURY BE MORE GLORIOUS EVEN THAN THE PAST."

• •

THE Reverend Dr. James Wideman Lee, one of the foremost preachers of the Methodist Episcopal Church, South, died recently in St.

Louis, Mo. He will long be remembered as a leader and orator of distinction. It will be especially recalled that he made an address on "The Bible and Life" in connection with our Centennial at the General Conference of the Methodist Episcopal Church in May, 1916. All those who heard it and those who read it recognized its unusual power.

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THE following from a grateful recipient of a donation of Scriptures for the blind, gives a glimpse both of how they are prized and of the gracious service the American Bible Society is constantly rendering:

We wish to tell you how much we do appreciate the books you sent to Mr. Hesse—those five volumes of the Bible Point Print. Soon after he was 71 his sight began failing more. Then a lady who had the entire Bible taught him to read, and has since loaned him one volume at a time. He is now reading Vol. 8 and is on the fifth chapter of Daniel. When he gets through with this volume, he will have read the whole Bible in Point Print. I join him in thanking the Bible Society for this precious gift, that will be a blessing while he lives; and he is delighted to have these volumes for his own. When he is through with them they will be passed on to some one that will use them. Thanking you again, we are praying God's blessing on you and the great work of the Society.

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THE August RECORD contained an important statement on "The Union Mandarin Bible" by Rev. Dr. Chauncey Goodrich, reprinted from the *Missionary Herald*. More recently, through the good offices of Dr. F. M. North, secretary of the Board of Foreign Missions of the Methodist Episcopal Church, we have received a copy of a delayed letter from Dr. Spencer Lewis, associated with Dr. Goodrich and others in this monumental work. His letter contains additional facts and striking statements which make it well worth printing in full, though it is about a year old. Dr. Lewis has been lecturing on Bible Exegesis at the West China Union University at Chengtu—the university referred to by Mr. Torrance in his account of Szechuan, which appears in this issue of the RECORD. Dr. Lewis has also been helping in conventions for Bible Study and special evangelistic meetings. He wrote on December 26, 1918:

You will be glad to hear that to-day we put the last of the manuscript of the Revised Mandarin Bible into the hands of the printers, and in February it is expected a beginning will be made in filling the hundreds of waiting orders. It goes out to more human beings than any translation of the Bible which has ever been made. It has cost much time and money and has been the burden of many prayers.

Totalling the time of the foreign and Chinese members of the committee, an average of several hours has been spent on each verse. One foreigner and one Chinese have died in the harness. The work of translation has been going on for over twenty years, I having joined the committee fifteen years ago. The chairman of the committee, now in his eighty-

third year, has continued in the work from the beginning. Another member of the committee, just about to sail for the homeland, has not had a furlough for over twenty years.

The work of translation has cost the Bible Societies Mex. \$132,000, no reckoning being made of the salaries paid missionary translators by their individual societies. All this before the first paper, now abnormally dear, has been bought and the first type set.

One could wish that our American Christians might be shamed by the sight of the half-empty shelves of the American Bible Society in Shanghai. The Society's support has been so paltry for the last two or three years that the circulation has fallen off half a million or more. A million more Bibles, Testaments, or portions might be put into the hands of the Chinese every year, if sufficient money were forthcoming.

A CORRESPONDENT in Para, Brazil, writes:

"We are having much joy in giving out his precious and powerful Word. In Psalms 19:10 we find mentioned the *value* of God's Word. In Hebrews 4:12, we are told of the *power* of the Word, and in Amos 8:11, we read of the *great need* of his Word. With faith and joy we are scattering the incorruptible Word of God."

Siam furnishes a glimpse of the results of colporteur work, and sends a cordial word of appreciation on the service the Agency Secretary is rendering. Dr. Campbell, of the American Presbyterian Mission, writing to Mr. Irwin, says:

During May and June your good faithful workers have placed Scriptures in practically every household in twenty-two villages. Much work has also been done in other villages and some in the city, and Scriptures have been sent long distances. * * * Twenty-one persons among those to whom your workers presented the gospel message have taken their stand publicly as Christians. You will rejoice to know that Nawng Prateet, where you conducted some Bible studies for leaders and where one of your workers has his home, has now a class of nineteen persons preparing for baptism. Also that three new households recently became Christians at R.Pawm, one of the villages you visited. Also another household at M. Pao, where Chaima, one of your students, is laboring faithfully, combining colporteur work with his other work very successfully. * * * I think this ends another half year of your fruitful labors. Please express to the New York office our high appreciation of the

great work which they are doing in this land, and please permit us to express to you personally our sincere gratitude for the helpful co-operation which you are constantly promoting, and which is certain to be even more richly blessed in the future than in the past.

FROM Bulgaria comes unusual testimony to the value of our work, in the following extract from a letter of Mr. W. W. Peet, Acting Agency Secretary of the Levant Agency:

I had a very interesting trip last week in company with Dr. J. L. Barton, foreign secretary of the A. B.

C. F. M., to Bulgaria. We visited Sofia, where we had an interview with the minister of Public Education, Prime Minister, and where we also were invited to the palace by the King and had a pleasant interview with him. Afterwards we went to Samakov, where the principal educational institutions of the American Mission are located. * * *

One very pleasant feature of our visit to Samakov was the call on us by a deputation of prominent citizens headed by the Mayor. In the course of his speech of welcome, he stated that the Bulgarian nation is indebted among other things to the Americans for their inestimable services in translating the Holy Scriptures into the spoken language of the people. The Scriptures in this form have served to unite their people at a time when divisive forces were operating against them. I was very much struck with this testimony from an adherent of the old

Church, which is of a kind not often expressed publicly, even if believed.

THE WORLD'S BIBLE

"You are a letter of Christ, written with the Spirit of the ever-living God" (II. Cor. 3: 3).

—Weymouth.

Christ has no hands but our hands to do
His work to-day;
He has no feet but our feet to lead men
in His way.
He has no tongue but our tongue to tell
men how He died;
He has no help but our help to bring
them to His side.

We are the only Bible the careless world
will read;
We are the sinner's gospel, we are the
scoffer's creed.
We are the Lord's last message, given in
deed and word;
What, if the type is crooked? What, if
the print is blurred?

What, if our hands are busy with other
work than His?
What, if our feet are walking where
sin's allurements is?
What, if our tongues are speaking of
things His lips would spurn?
How can we hope to help Him and hasten
His Return?

—Annie Johnson Flint,
in "East and West."

A WORN-OUT Bible recently reached the Bible House, with pages loose and many of them with underscorings and special markings indicating the heavy and diligent use to which it had been put. In a letter of explanation which soon followed, from the Rev. F. G. Mitchell, of the Presbyterian Mission among the Indians in Arizona, this interesting statement is made:

The worn-out Navajo Bible was sent you by myself and should have been accompanied by a note of explanation. I wanted you to see that the Scriptures you printed for us are being used. Four years ago the owner of the one sent you had never been to school a day in his life. He is now a native evangelist to his own people.

THE value of the supply of Scriptures for the Army and Navy, in which the Society took such a large part in the recent year, is still being acknowledged and emphasized in our correspondence. An extract from the chaplain at the Army General Hospital at Fort Bayard, New Mex., and another from the representative of the American Library Association at the Debarkation Hospital, Grand Central Palace, New York City, are given below as samples.

U. S. Army General Hospital.

I greatly appreciate the generous co-operation which you have extended to me during the past months. Am sure it has brought results for the Kingdom, too. This last package was of special value to us. There were quite a number of calls for the Old Testament, calls which we were unable to respond to. Now we can do so.

It is wonderful to me the way the interest in the New Testament is increasing here. On every hand one finds men with it in their hands. Word came to me that a few nights ago, when a theatrical troupe from here was playing at a nearby town, during an intermission one of the actors was seen to take a Testament from his pocket and read it. No doubt it looked a little strange to see a husky soldier in costume and blacked up to play the part of a negro minstrel quietly spending his leisure moments in the turmoil, with the Book.

With best wishes for the wonderful work of the American Bible Society—

AMERICAN WAR ASSOCIATION
LIBRARY WAR SERVICE

The Army and Navy edition of the New Testament arrived this morning. Thank you a very great deal for them. You sent us one hundred last January, in quick response to our request, and they have gone from the bookshelves. We had kept two copies at a time in each of the fourteen collections of books, and then replenished as one copy disappeared. It is rather splendid to know the men find them and use them all the time!

Recently in response to a special request a donation of Bibles were sent for a Bible Class, at an Army Post, conducted by a Roman Catholic chaplain on a non-sectarian basis. This chaplain, we are glad to understand, puts first the spiritual welfare of all whom he can reach.

THE National Council of the Congregational Churches of the United States of America assembled in Grand Rapids in October, 1919, adopted a resolution referring with power, to the Commission on Missions, the matter of the recognition of the American Bible Society as one of the official benevolences of the Congregational Churches.

FROM India there comes the following interesting statement about "Bible Sunday." It emanates from Mr. S. W. Clemes, of the Methodist Episcopal Mission at Meerut:

A few Sundays ago we took up a special offering

for Bible Sunday. This money will go to the British and Foreign Bible Society. In all, including the Motor Training Camp where we hold a Hindustani parade service every Sunday, we raised about Rs. 200 (\$65). If you know anything about the poverty of India you can appreciate a little of what this means. Our boys gave over Rs. 30 (\$10). And the way they are giving it is this: They are not going to eat meat for one whole month. And the amount that would ordinarily be spent for meat they are turning over to the Bible Society.

THE following contribution entitled "The Living Book" was received from its author, the Rev. Benjamin Copeland, S.T.D. He writes that it was composed "while mind and heart were deeply engaged in the preparation of a message for Bible Sunday."

THE LIVING BOOK

'Tis a living Book you have in your hand;
Oh, hold it reverently!
Deep calling to deep, to the soul it speaks
In the tones of eternity.

A harp of a thousand strings, 'tis swept
By the Breath of Pentecost!
Nor in all the world's saddest, wildest strife
Was a single note e'er lost.

As none other book ever spake before,
It speaks to you and to me
With the solemnly earnest, searching voice
Of Divine authority.

Out of a higher, holier realm,
Like a herald from the Throne,
My will it summons, my heart, my life,
With a majesty all its own.

All flesh is grass; the glory of man
But blossoms for one brief day;
But the Word of the Lord forever endures,
And shall never pass away!

For humble hearts its promises
Eternally shall stand,
The shadow of a mighty rock
Within a weary land.

A tree of life—in its rich fruit
All souls may comfort find;
And forevermore its leaves shall be
For the healing of mankind.

It leads the soul to the Cross of Christ!
It tells of sins forgiven;
It makes the path of duty plain,
And shows the way to heaven.

Oh, give its light to every land,
Its hope to every heart;
And never with the precious gift,
The priceless treasure, part.

'Tis a living Book you have in your hand;
Oh, hold it reverently!
'Tis the Word and Will of the Living God!
'Tis the Voice of eternity!

FROM a recent issue of the New York *Sun* we cull the following most interesting statement:

The Hawaiian Islands are preparing for a centennial celebration of their own next year. One hundred years ago last month the bark *Thaddeus* sailed from Boston carrying the first party of American missionaries to these islands. The voyage consumed 164 days, the *Thaddeus* arriving at Honolulu on April 21, 1820. The Hawaiian Legislature has taken steps for the celebration of the hundredth anniversary of this day, and has delegated to Governor Carter authority to "plan for its observance in a fitting manner." Among the members of this pioneer company were the Rev. Asa Thurston and the Rev. Hiram Bingham; Daniel Chamberlain, farmer; Thomas Holman, physician; Elisha Loomis, printer, and Samuel Ruggles, teacher. They were accompanied by their wives and families. These men and women were pioneers in the spread of civilization as well as Christianity; they taught farming, treated and nursed the sick, established schools, and set up a printing press. Many of their descendants still live on the islands and have been an active influence in their moral and industrial growth. They were, too, strongly instrumental in bringing about the annexation of the islands and in forming the present Hawaiian system of government. The statement of a Honolulu newspaper that "no event in the history of the Hawaiian Islands was more far reaching in its effect than the arrival of the bark *Thaddeus*," is undoubtedly correct.

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THE Rev. S. C. Delagneau will be remembered by many who attended the Centennial Celebration of the American Bible Society in 1916, as the representative of the Bible Society of France.

Though in charge of a French church in Massachusetts, it was natural and almost inevitable that, when his native land was in the throes of war, and when his adopted country took up the fight for right and liberty, Mr. Delagneau was found on French soil, rendering such assistance as he could. He spent fifteen months there, particularly in association with the work of the Y. M. C. A., organizing two huts, one at Marseilles, and being appointed regional lecturer of the French Y. M. C. A. on the Riviera. His work extended from Marseilles to San Raphael, and on Sunday he preached at a Protestant church in Nice. He was personally congratulated by two generals commanding army corps: General Legrand and

General Gerome. Later he rendered service at Cannes, giving especial assistance to the Excursion Department of the Y. M. C. A., which conducted tours in historic France for American soldiers on leave. It was a pleasure to have Mr. Delagneau call at the Bible House recently, after his return from his useful service abroad.

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THE Rev. Alfred Walls, member of the Northeast Ohio Conference, Methodist Episcopal Church, a graduate and fellow of Drew Theological Seminary, has published combined selections from the Gospels of Matthew, Mark, Luke, and John, entitled "His Mighty Works." Some of his chapters are "His Power over Things," "Blindness," "Foretelling His Resurrection," etc. The selections are from the American Standard Revised Version. The little volume is printed and bound for the editor by H. C. Cook Company, Steubenville, O.

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THE Philippine Mission to the United States for the purpose of securing independence for the Philippine Islands were guests at a luncheon given on April 10th by the American Bible Society, at the Pennsylvania Hotel, New York City. Through the Society's Press Service, a brief statement of this occasion was given to



THE REV. S. C. DELAGNEAU SERVING IN HIS NATIVE LAND

the public press and widely circulated. Recent inquiries for information from some of the Bible Society family indicate the desirability of making reference to, and record of, this incident in the columns of the BIBLE SOCIETY RECORD.

President Churchill H. Cutting, of the Bible Society, presided. Representatives of various

mission boards having work in the Islands were also present and took part in the discussion of questions relating to the religious education in the Philippines.

Secretary Haven stated that, during the twenty years in which the Society had operated in the Islands, more than two and one-half million Bibles, Testaments, and portions had been distributed, and that the Bible had been translated into eleven languages and dialects for use in the Islands. The recent retirement of the British and Foreign Bible Society from the Philippines has now left the responsibility for the translation, publication, and distribution of the Scriptures in all the Islands of the Philippines in the hands of the American Bible Society.

Mr. Manuel L. Quezon, president of the Philippine senate and chairman of the Mission, spoke with great enthusiasm of the splendid effect of the Protestant missions in the Philippine Islands, and assured the representatives of the great religious bodies who were present that every effort would be made to assist the various missions to continue their work after the Islands had been granted their complete freedom.

Mr. Rafael Palma, secretary of the Interior, and Mr. Jorge Bocobo, dean of the College of Law of the University of the Philippines, also spoke of the high regard in which the Protestant missions are held and of the great value of a wide distribution of the Christian Scriptures throughout the Islands.

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Mr. and Mrs. Stuart's Reception

ON Thursday evening, November 6th, a very delightful and unusual occasion was enjoyed by the friends of the American Bible Society in and about New York. Mr. and Mrs. James Marshall Stuart opened their beautiful home on the corner of Park Avenue and 39th Street to a large and representative company. The occasion was the introduction of Mr. Frank Hurt Mann, the new General Secretary of the American Bible Society. Mr. Stuart is a member of the Board of Managers.

A brilliant company representing the leading churches in the city was present, and after a social hour, during which Mr. and Mrs. Stuart, Mr. Churchill H. Cutting, the President of the Society, Mr. James Wood, the President Emeritus, Secretary and Mrs. Haven, and Secretary and Mrs. Mann received the guests, the friends were seated in the drawing rooms.

Secretary Haven, after referring to the meeting of the Board of Managers of the American Bible Society held that afternoon at which a programme for 1920 amounting to nearly one million dollars had been determined upon, and speaking of the very unusual call for the Holy Scriptures from all parts of the world in this hour of anxiety and concern, introduced the recently elected president of the Society, Mr. Churchill H. Cutting.

Mr. Cutting's address was a gem, scintillating with comment on his observations and experience for over a generation, as the oldest member of the Board of Managers, and full of advice and counsel to the young Secretary now taking up his labors.

Mr. James Wood, who had for nearly a decade administered the Society's affairs with exceptional distinction, spoke briefly, and then Mr. Mann captivated the whole company by his maiden speech, which was as attractive and effective as his own personality.

After Mr. Mann's address, three especially chosen guests brought, each of them, a message appropriate to the hour. The Rt. Rev. Luther Barton Wilson, resident bishop of the Methodist Episcopal Church, spoke on "The Bible as the Book of the Hour," showing the need of relaying the old foundations. The Hon. Philip Whitwell Wilson, formerly a member of Parliament, now representing the *London Daily News* as their New York correspondent, spoke on "The Bible and the Layman," with turns of speech and choice quotations that charmed his audience. The Rev. Dr. John Kelman, the new minister of the Fifth Avenue Presbyterian Church, made his debut at this occasion, this being his first official appearance before a New York company. His words on "The New Testament and the War," coming from the experience of one who had seen the workings of the revelation of Christ in the New Testament to the soldier in the trenches, touched all hearts deeply.

After these exercises, which were unusual in their variety and brevity and interest, refreshments were served, and friends lingered and talked over the meaning of the Bible in the life of to-day in a way that showed that the occasion had "gone home." It was a delight to observe the grace and distinction of a social gathering which had given itself for one evening to high spiritual aims.

The Eastern Agency Secretary

SINCE the last issue of the RECORD, the Rev. Henry J. Scudder resigned as Agency Secretary of the Eastern Agency, and the Rev. Samuel C. Benson has been appointed as his successor.

Rev. Henry J. Scudder

It may be recalled that Mr. Scudder joined the office force of the Bible House in 1914 as Acting Recording Secretary, relieving Dr. Dwight for the preparation of the "Centennial History of the American Bible Society." Mr. Scudder became the Secretary of the Eastern Agency on the return of Dr. Dwight to his duties as Recording Secretary in 1916.

The centennial of the year in which Mr. Scudder's grandfather, John Scudder, M.D., the first medical missionary, went out to India, and the special need of the Arcot Mission of the Reformed Church of America in which Mr. Scudder had served for a score of years, have led him to return to his former mission work and field, leaving, for the present, Mrs. Scudder and his five children in America.

On motion of President Emeritus James Wood, the Board, at its meeting on October 2, 1919, took the following action:

Resolved, That the members of the Board of Managers regret that the American Bible Society will no longer, for the present at least, have the services of Mr. Scudder; but we rejoice that he yields to a conscientious conviction that duty calls

him to re-enter the missionary field. We wish him Godspeed and every possible success in his new undertaking.

Rev. Samuel C. Benson

The son of a Presbyterian minister, Mr. Benson is himself a Presbyterian minister, belonging to the Presbytery of Los Angeles, Cal.



REV. SAMUEL C. BENSON

He was identified with war service longer than most Americans. Enlisting first with the French in their ambulance service, before the United States entered the war, he was captured by the Germans and held a prisoner for three weeks in Brussels. After his release he was used by the United States Government in its propaganda work in America, and has spoken on public platforms throughout the country. On the entry of the United States in the war, he became a chaplain and again served in France. He is the author of the book entitled "Back from Hell."

Mr. Benson is a graduate of Columbia University, and was ordained by the Presbytery of Iowa after private theological study. He has had various pastorates and has been recently

supplying the Presbyterian Church in Greenwich, Conn., which he has left to enter the service of the Society, having already taken up his duties in the Eastern Agency at the headquarters, 137 Montague Street, Brooklyn.

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Incidents from Bible Work in Brazil

RETURNING recently from the South America Conference of Y. M. C. A. secretaries at Piriapolis, Uruguay, and the Continental Convention in Buenos Ayres, I met on board the steamer a Portuguese gentleman who had resided in Chile for fourteen years. According to his own testimony he has lost faith in the form of religion he knew in his

native country and that established in the country of his new home. He has been seeking light and truth and striving to teach his children the love and fear of God. A Presbyterian preacher, native Brazilian, who was a fellow-companion on the voyage, was able to point him to the Word and Son of God as his guide and Saviour. Day by day he was

rejoicing in the truth and the new-found knowledge; he says he will return to his home to read diligently the Scriptures, follow the teachings of Jesus, and strive more earnestly than ever to train up his family aright.

One evening I was introduced to another fellow-passenger, a wealthy Brazilian gentleman from the state of Matto Grosso, who when told that I was the Agent for the American Bible Society related to me the following story: Some time ago he found it convenient to move to the state of Minas Geraes to educate his children. About a year ago he became impressed with the importance of giving more serious thought to the subject of religion. For a long time he had had little faith and interest in the form of religion prevalent among his people. He had never attended a Protestant service, but had heard men speak of the Bible; had also heard that there was a store in Rio de Janeiro, the Bible House, where Bibles were on sale. He asked a merchant to order one for him, began reading and continued until he had read the entire book. It was thrillingly interesting to hear him tell of his impressions, and what light, blessing, and joy had come into his life from the reading and study of the Word of God.

I asked him how he could account for the thought and desire awakened in his mind to read the Bible. He said he could only attribute it to the goodness and mercy of God. He has acquired a fair knowledge of the Scriptures and an intelligent conception of salvation through Jesus Christ.

He has not been pleased with the government schools for his children; and when told about the mission schools said he was going to take steps at once to give them the advantages of these opportunities. Our conversation continued long into the night, and was

frequently renewed during the three-days voyage.

One of our most diligent and successful workers in the north of Brazil has a plan of now and then sending out by mail little portions of the Scriptures, inclosing in each a card, with his address, stating that the entire Bible may be had for a very small sum of money. One of these booklets and a card fell into the hands of an alderman of a far interior town. He read, was interested, wrote for a Bible and sent the money to pay for it, and told his friends about it. This man asked in one of his letters questions like these: "What prayer should I make?" "What does it mean to be born again?" His last letter reported the conversion of four merchants of the town who had ordered and read Bibles. The movement was spreading in the community, and the Bible worker has persuaded a missionary to visit the town.

Another man living in this same section was interested in the Bible, but insisted that the Protestant Bible was false. He sent the money to our correspondent and begged him to get for him a Bible of the Roman Catholic Church. The only Bible in Portuguese authorized by the Roman Catholic Church is published in two volumes, by a private printing house. After much effort a copy was secured for a sum equal to about thirteen dollars. Its reading led to this man's conversion, and he told his story to friends. One man was so profoundly impressed that he sent the money to buy a copy of the same Bible. The correspondent has been inquiring for it, but up to date we have not been able to secure one for him. Apparently the edition is exhausted. He may have to content himself with a copy of the Protestant *false* Bible!

H. C. TUCKER, *Agency Secretary.*

• • • The Bible*

TUNE—*Greenland*

I.

WE thank Thee, Heavenly Father,
For Thy most holy Word.
It brings the sweetest message
That mortals ever heard.
The offer of salvation
Through Jesus Christ our Lord
To men in every station—
Rich promises are stored.

II.

It is a mine of treasures,
A sea of precious pearls,
Revealing heavenly pleasures
In brighter, better worlds.
Inspired by God's own Spirit,
It calls us to obey;
It bids the nations hear it
Nor from its precepts stray.

III.

I love the dear old Bible.
It tells me whence I came:
My fallen state by nature,
My hope through Christ the Lamb.
The bulwark of our nation,
The root of learning's tree,
Safe guide in every station—
It guards the family.

IV.

Help send this book to others!
—Millions have never heard—
For all mankind are brothers,
All need the living Word.
The law of God was given
That all the world might know
And find the way to heaven
Through Christ who loved them so.

*Written by Franklin Dye for Bible Sunday, November 30, 1919 Fourth Presbyterian Church, Trenton, N. J.

The Bible in Japan *

By Rev. C. K. Harrington, D.D.

THE most interesting exhibit in the Imperial Museum, among the cherry groves of Ueno Park, in Tokyo, is what one may call the Department of Japanese Christian Antiquities, if the sixteenth and seventeenth centuries may be spoken of as antiquity. Beside the rosaries, crucifixes, and similar relics there displayed lies a letter on parchment, couched in mediæval Latin, from the hand of his holiness the Pope, commending the bearer, Francis Xavier, a faithful servant of the church, to the good will and kind offices of those among whom his lot might be cast in the prosecution of the enterprise upon which he was about to proceed. This enterprise, it will be remembered, was nothing less than the evangelization of the heathen world, from Africa to Japan. It was carried on by Xavier with a courage and devotion not surpassed in missionary annals since the days of that other world-evangelist, the apostle Paul. From the eastern coasts of Africa and the southern coasts of Asia he came to Japan. With the uncounted millions of China waiting for the gospel he could not tarry long in a little country like Japan, but in the two years which he did devote to it he was able to lay the foundations of a work which presently overspread the empire and counted its adherents by the million.

Xavier and his colleagues and successors appear to have depended for the success of their mission on the preaching of the gospel with the living voice, and to have made no attempt to place the written word in the hands of the people. No copies of Scripture portions, nor even fragments of Christian literature, such as tracts or catechisms, have come down to the present time. The nearest approach to such literature is in the still extant prayer-books used by the Christians of those days in their worship. Several specimens of these lie in these glass cases in the Museum. The open pages have a Japanesey look, but on examination are found to contain merely portions of the Latin prayer-book in a Japanese costume, that is to say, not translated into Japanese for the edification of the worshiper, but simply transliterated into the Japanese *Kana* or syllabary, thus enabling him to enunciate the revered Latin words, albeit uncouthly, and in utter ignorance of their meaning.

The Great Persecution

Early in the seventeenth century arose the

Great Persecution, perhaps the most determined and effective attempt to root out Christianity from a nation that has ever been made in any country. Two million Christians are said to have perished, and the authorities believed that they had succeeded in extirpating the hated foreign religion, which thenceforth remained under the strictest ban and interdict down to modern times. It is a striking testimony to the vitality of Christian truth, even when mingled with much of error and superstition, that without leaders, churches, sacraments, or opportunity for public worship or for religious fellowship, and without even the printed word, there continued to be, down to the opening of the modern missionary period, many adherents of the interdicted faith who in secret, under fear of death, maintained private and family worship, handing down such knowledge of Christian doctrine as they possessed from generation to generation by word of mouth. The descendants of these hidden believers are now, to the number of thousands, included among the hundred thousand adherents of the Roman Catholic church in Japan. A large proportion of them are found on the islands lying south and west of Kyushu, where they form 10 per cent of the island population and are known as *Hanare*, the "Outcasts," or "Separated Ones."

How the Madonna Became a Famous Goddess

The Bible in Japan, during the three centuries which elapsed between the coming of Xavier and the coming of Perry, was not in manuscript or printed page, but in fragments of the teaching of Jesus and the apostles treasured diligently in the hearts of believers, or made visible and tangible in the crucifixes and other sacred images or pictures which formed their most precious treasures and heirlooms. These images or pictures were taken over, in some cases, into Buddhist worship, introducing new gods into the Buddhist pantheon. In a certain temple in the coast town of Shiogama, near Sendai, was jealously guarded as the temple's chief and most sacred treasure a small image or idol presumably of gold. Too holy for common mortals to gaze upon, it was kept well wrapped and cased, and was worshiped "unsight, unseen," as the children say. The fame of the potency of this god and of the benefits received by its worshipers went far afield, and many came from all parts of the empire on pilgrimage to its

* Reprint from *The Biblical World*, July, 1918.

shrine. Especially did it have the reputation of affording aid to women in childbirth and to those desirous of having children. It was a women's and children's god, indeed a lover and patron of the home. So its blessing was much sought after, and to those who could not make the journey were taken charms from the temple to convey that blessing. The Japanese government decided some years ago to make a thorough investigation of the Buddhist and Shinto shrines and objects of worship, and in due time the officials came to Shiogama, to the temple of the god who had a tender heart for women and children, and demanded that the image be brought to view. Under protest the priests obeyed and set before the officials an image of a woman with a child in her arms. Then the question arose, which of the goddesses worshiped in Japan was represented by the image. It was not Benten, nor was it Kwanon, the goddess of mercy. Finally it was discovered that this famous and potent image was no other than that of the Madonna and Child, which in some way, generations ago, had been concealed in the inmost shrine of the temple.

Commodore Perry and the Protestants Bring the Bible

The years and centuries rolled by, and in the fulness of time Perry's black ships steamed into Yedo Bay, and Japan was introduced into the family of modern nations. In 1859, the first treaty ports having been opened, the pioneers of Protestant missions to the empire entered the country. Unlike Xavier and his associates these modern apostles counted it a vital necessity to put the people into possession of the Scriptures, and no sooner had they acquired a moderate knowledge of the language and gathered about them Japanese believers who could assist in such an undertaking than they set their hands to the task.

Earlier Preparations of the Scriptures in Japanese

It may be of interest, before proceeding to speak of the methods and results of their labors, to notice briefly several attempts of an earlier date made by missionaries in neighboring countries to prepare Japanese Scriptures against the time when the empire should again become accessible to the gospel. Dr. Karl Gutschlaff, of the Netherlands Missionary Society, who labored in Batavia and Siam, has the honor of making the very earliest of these attempts, about 1838. An eminent linguist and scholar, he gave the New Testament to the Siamese and had also a share in the translation of the Bible into Chinese *Wenli*. Some shipwrecked Japanese sailors having come to

Bangkok, being forbidden by the stringent laws of the Shogun's court to set foot again in Japan, Dr. Gutschlaff seized this opportunity to learn from them something of their language, and with this meager outfit he prepared a translation of the 'Gospel of John.' The Japan Baptist Theological Seminary counts a copy of this as one of its chief treasures. It makes interesting and sometimes amusing reading, as might be expected of a version so much indebted to rough sailors of the forecabin. For instance, the opening verse of the Gospel, if translated from the Japanese into English, reads, "In the beginning was the Sagacious One, and the Sagacious One was with Paradise, and the Sagacious One was Paradise."

A very few years later a similar attempt was made in China by the famous scholar and missionary Dr. Samuel Wells Williams [ninth President of the American Bible Society—Ed.] widely known for his great book on China, "The Middle Kingdom," and his monumental "Dictionary of the Chinese Language." Not content with his prodigious labors for China, he gathered Japan also into his heart. A Japanese vessel having been cast away on the Chinese coast, Dr. Williams accompanied the shipwrecked crew to Japan to plead for their repatriation. Failing to win the Shogun's consent he took the men back to Shanghai and found room for them in his own house, and in return they taught him what they could of their native language. Into this sailors' Japanese he translated Genesis and Matthew. He also translated the heart of the gospel into terms of daily life, and several of these befriended sailors saw and understood, and embraced Christianity, the first-fruits of Japan so far as Protestant missions are concerned.

In the middle decades of the nineteenth century there was laboring at Naha, the capital of the little island kingdom of Liu Chiu, a Dr. Bettelheim, pioneer in Protestant missionary work in those islands. The Liu Chius were at that time a debatable land between Japan and China, with the Japanese gradually gaining the ascendancy. The native line of kings traced descent from one Toritomo, who headed a filibustering expedition from Japan in the twelfth century. Dr. Bettelheim found the native Liu Chiuans without a written language or any literary records and speaking a dialect quite unlike Japanese. Instead of reducing their language to writing and giving them the Scriptures in their vernacular, he made his translation in Japanese, evidently looking on that as the language of the future, Japanese already having a certain vogue in the islands.

Missionary Pioneers

But let us return now to our missionary pioneers on Japan's sacred soil, establishing themselves at Nagasaki, Yokohama, and Tokyo, and making ready to win the Island Empire for Christ. There were Scriptures in Japan in those early days, though not Japanese Scriptures, which contributed something to the success of their work—Dutch Scriptures, for example, and Chinese. When the Spanish and Portuguese, being Catholics, were driven out and barred out, clergy and laity, the Protestant Dutch were permitted to hold a small trading-post at Nagasaki. Some of the Japanese learned Dutch, and some of the Dutch traders had Bibles. The earliest case of the conversion of Japanese, on Japanese soil, to Protestant Christianity, is said to be that of Wakasa-no-Kami and his family, resulting from his finding a Dutch New Testament floating on the harbor at Nagasaki.* As for the Chinese Scriptures, missionary work in the Flowery Kingdom had been established for fifty years, and the Bible had long since been published in several versions. Educated Japanese could read these without difficulty, and much use was made of them during the first two decades of Protestant Missions.

The Jinrikisha and the First Scripture Translation in Japan Both by the Same Missionary

The first Scripture to be translated and published in Japan was the Gospel of Matthew, by Jonathan Goble, shoemaker, sailor, missionary, boat-builder, colporteur, and inventor of the jinrikisha. Goble was one of the picturesque figures in the pioneer group. Shipping before the mast on one of Perry's ships, he had come to Japan on a voyage of discovery, and in 1860, after taking a course of study, had returned to the country, this time as a Baptist missionary.

The First Union Translation Committee

In 1874 the Yokohama Translation Committee was organized to undertake in a systematic way the translation of the whole New Testament. On this Committee were men whose names have become household words among lovers of missions—Hepburn, Verbeck, S. R. Brown, Nathan Brown, and their fellows. They associated with them the best available Japanese scholars. The work was completed in 1879, and the version produced was speedily put into circulation by the Bible societies which had established agencies in Japan—the British and Foreign, the Scottish,

and the American. It has continued to be the common or Standard Version, being also constantly referred to as the Committee's or Societies' Version. During the past forty years it has passed through many editions and either as a whole or in portions has been distributed in many million copies.

Other translations have appeared from time to time. The earliest of these is the so-called Baptist Version, which was published complete in 1879, a few months before the Committee's Version came from the press. Dr. Nathan Brown in his early missionary life had given to Assam the New Testament and a hymnbook, and when almost an old man came to Japan to confer a like boon on the Japanese. For some time he sat on the Yokohama Committee, but, having some difference of opinion with his colleagues on principles of translation, resigned his seat and undertook the preparation of an independent version. His Greek scholarship and experience as a translator enabled him to present very faithfully the meaning of the original, and his Japanese assistant, Mr. Kawakatsu, for many years the leading Baptist pastor and evangelist, had the wisdom to clothe the thought in simple language. This translation, in spite of its acknowledged excellence, has not been much used outside of Baptist circles.

The Greek Church Version

In 1900, or thereabout, there was published the Nicolai or Greek Church Version. Bishop Nicolai was for more than forty years the devoted and honored head of the Russian Orthodox church in Japan; and the church as a whole, the great cathedral in Tokyo, and the version of the New Testament published under his direction are all known among the common people by his name. The translation is said to be the work of the well-known Japanese scholar Mr. Takahashi Goro. Having a very large admixture of Chinese words it is not well adapted for the use of the common people, but is no doubt of value to the clergy and the educated laity for reading and study.

The Roman Catholic Version

In 1910 the Raguet or Roman Catholic Version appeared. Père Raguet, a Belgian priest, is a learned and lovable man. In producing this version he had the aid of a Japanese scholar, Mr. Nakae, and between them they have given to the Roman Catholic Christians in Japan a translation with many admirable features, though a trifle too learned perhaps for the rank and file of church members. Thus each of the great divisions of the Christian church in Japan had received, by

*See Pamphlet "Bread upon the Waters" by American Bible Society.

the close of the first half-century of modern missions in that country, its own version of the Word of God as contained in the New Testament.

Meanwhile the missionaries had not forgotten that there was an Old Testament, and in 1876 the Tokyo Translation Committee was formed to take up the heavy task of rendering it also into Japanese. They brought their work to completion in 1888. Some portions of this translation, notably the Psalms and parts of the Prophets, are admirable, but as a whole it falls below the Committee's Version of the New Testament. "While the style of the translation of the latter is for the most part clear, idiomatic, and graceful, that of the former is stiff, deformedly literal, and inelegant." This is one reason why the Old Testament has a very limited circulation and has never come to its own in Japanese Christian thought and life.

It must not be supposed by the reader that any of the translations mentioned were in the everyday speech of the people, or in anything as nearly approaching that as the English of the King James or the Revised is to ordinary English speech. A student of Japanese soon learns that there are several distinct styles of the language, such as the classical, the colloquial, and the modern book style. Of these the early translation committees adopted the classical, and later translators have followed their lead. It has the advantage over the modern book style of being more purely Japanese in vocabulary and idioms, and over the colloquial of being more concise and precise and also more dignified and sonorous. Its vocabulary, however, is somewhat meager, its range of idioms narrow, and its syntax too inflexible. And being a literary language, almost a dead language, it does not speak home to the hearts of the common people. While for educated readers with a knowledge of the Japanese classics and for liturgical purposes this style seems to be the most suitable and the translators doubtless acted wisely in rendering the Scriptures into it, it is to be hoped that in the not distant future there will be also a colloquial version through which the common people may learn in their everyday speech the wonderful works of God. That a book so evidently written for the common people and in the common people's language as our New Testament should be given to a nation to-day only in the language of scholars is an anomaly.

The Revised Japanese Version

Recently there appeared in some of the American dailies a brief cable message from Japan to the effect that the Revised Japanese

New Testament was about to come from the press. By this is meant the revised version of the translation prepared by the Yokohama Committee. Talk of revision was in the air twenty years ago. At the all-Japan interdenominational missionary conference held in Tokyo in 1900 one of the principal topics considered was that of the advisability of an early revision. It was agreed that a revision was needed, and the feeling was general that it should not be long delayed, though some favored its postponement until the Japanese church and Japanese Christian scholars should be ready to undertake the work independent of the missionaries. This, however, was felt to be a counsel of perfection, and in June, 1906, the "Permanent Committee on the Translation, Revision, Publication, and Preservation of the Text of the Holy Scriptures," as its rather large-sounding title reads, met in Tokyo and took the first definite steps toward the proposed revision. It was hoped that a Revision Committee might be organized which would be the joint representative of the Permanent Committee—and so of the Protestant missionary body and the Bible societies—and the Evangelical Alliance of Japan—and so of the Japan Protestant church. Just at this juncture the Alliance was disbanded to make way for something better, the Federation of Churches, and pending the establishing of this the matter of the creation of the Revision Committee was allowed to lie on the table. A federating of churches, however, is not the work of a day, even in progressive Japan, and in 1909 the former members of the Executive Board of the Evangelical Alliance, in the name of the Japanese church as a whole, requested the Permanent Committee to proceed with the work of revision without further delay. Accordingly in January, 1910, the Committee, in consultation with representative Japanese Christian leaders, chose eight men for the task, four missionaries and four Japanese. The personnel of the Revision Committee was as follows: Rev. Umenosuke Bessho, Rev. C. S. Davison, B.D., Right Rev. H. J. Foss, D.D., Professor Toraichi Fujii, Rev. D. Crosby Greene, D.D., Rev. C. K. Harrington, D.D., Rev. Masue Kawazoe, B.D., Rev. Takayoshi Matsuyama. Of these, Dr. Greene and Mr. Matsuyama had had a large part in the preparation of the version now to be revised. Bishop Foss, an Englishman, is a veteran in missionary work and a careful scholar. Mr. Davison, who like Dr. Greene is an American, is the son of a missionary, born and brought up in Japan and using the language like his mother-tongue. The four Japanese members were experts, each in his own way. The Committee represented in its mem-

bership the various Episcopal, Presbyterian, Methodist, Congregational, and Baptist Missions at work in the empire. Midway of the work of revision Dr. Greene was removed by death, and Dr. Learned, of the Doshisha University, a missionary veteran and deeply versed in the Scriptures, was chosen in his place.

The work was begun in April, 1910, and completed in February, 1917. On account of the necessity for careful proofreading the remainder of the year was required to put the first edition of the new version through the press, and, as mentioned above, it is only recently that word has come that it has been put into circulation.

Reasons for the Revision Being an Improvement

The revisers have worked under much more favorable conditions than those amid which the translators found themselves forty years ago. The latter were without that intimate knowledge of Japanese language and thought which comes only from long residence in the country. The Japanese who assisted them were but newly introduced into the circle of Christian ideas and, while scholars after the old style versed in their own literature and in the Chinese language and learning, had no knowledge of Greek and probably little of English, to say nothing of other languages, and could not avail themselves of the aid afforded by versions and commentaries. Apart from the Chinese translations they were dependent upon the foreign members of the Committee for the meaning of the text, often very imperfectly conveyed. Moreover, the Japanese language lent itself in those days much less readily to the expression of Christian thought, not having yet adjusted itself to the wide circle of Christian ideas which have found a place in the life of the nation. At the present time all this is changed. There is a richer vocabulary, a spiritual vocabulary, upon which to draw. There are Japanese Christian scholars who measure up to the standards of Christian scholarship of the West, able to read the New Testament in the original, conversant with English, Latin, French, and German, and not second to their missionary brethren in an intimate acquaintance with biblical thought. The missionaries of to-day, on their part, have among them men who have become gray in the service, who have mingled familiarly with the Japanese for thirty or forty years. There are also missionaries of the second generation with whom the difficult Japanese speech is a mother-tongue. Such men, such Japanese, and such foreigners, and the most suitable of each available in the

empire, sat upon the Revision Committee. On the tables before them, in their Jerusalem chamber—the big, sunny room on the second floor of the Methodist Theological Hall, at Aoyama, in Tokyo—lay the several Japanese versions that had already appeared, and many other versions, in Hebrew, modern Greek, Latin, German, French, English, and Chinese, each one contributing something day by day to the elucidation of the text. One of the members even brought a Gaelic Testament to the Committee room; but as none of the company was of Highland stock its presence there was purely inspirational.

Really a New Translation

The Revised New Testament is rather a new translation than a mere revision. The work has been done directly from the Greek. The sole thought has been to express accurately and fully and in simple, idiomatic, attractive Japanese the sense of the original. There is hardly a verse in which some change may not be noted. The style adopted is a modified classical, archaic forms being discarded and some approach made to modern Japanese. It will undoubtedly be more readily understood than the former version by the man in the street and the woman at her loom. It is hoped that through its greater simplicity of speech it may fill a large place in the evangelization of rural and industrial Japan, which is the next great task before the Christian church.

It is expected that the new version will speedily take the place of the old. The latter is not so deeply rooted in the affections of Christian people as our "King James" was in the hearts of English Christians. The Japanese too are keen on anything new, especially if it is supposed to be an improvement on the old. But apart from this the societies will henceforth publish only the new version, which will thus in time become automatically the New Testament of Protestant Japan. Some day, when the Japanese spoken language has found itself, there will be a truly vernacular version; some day that vernacular version will be printed in the Roman alphabet instead of in the strange and bewildering mixture of Chinese ideograms and Japanese syllabaries which is in use to-day. Meanwhile it is hoped that the present revised version may present Christ and his teaching somewhat more vividly and intelligibly to the common people of Japan.

Six Languages Spoken in the Empire

Within the empire of Yoshihito are spoken six languages, not including those of the

strangers within her gates. The Ainu of the far north, the Liu Chiuans of the far southern isles, the Chinese and the wild tribes of Formosa, and the people of Korea—to all these the Japanese Bible is a sealed book. Neither the Ainu nor the Liu Chiuans had even a written language. Mr. Batchelor, the apostle to the Ainu, has given the gospel to that primitive people, and a Christian Liu Chiuans, Mr. Iha, a notable linguist and a graduate of one of the imperial universities, is preparing a translation of the Scriptures in his native tongue. In Formosa the Chinese have the Bible in Chinese, translated long ago by missionaries on the mainland; but so far as the writer is aware the head hunters of the mountains are still without native Formosan Scriptures. As for the people of Korea, among whom during the past thirty years Christian work has had such phenomenal success, through the labors of the earliest missionaries to the Land of the Morning Calm, they have had the Word of God in their own tongue.

The Living Bible

But the Bible in Japan during the past threescore years has not been merely the printed Word. It has been the lives of Christian men and women from overseas, and the lives of Christian men and women native to the soil. It has been deeds of mercy and love. It has been hospitals, asylums, rescue homes. It has been Salvation Army work and Christian movements for social reform. It has been the introduction of Christian ideas and Bible sayings into the native literature and the impact of Christian ethics upon the domestic, social, and industrial life of the people. It is something that at present in a single year there are put in circulation in Japan about half a million copies of the Scriptures, or of Scripture portions; it is something greater than the Christian standard set forth in those Scriptures, the mind of Christ, is being interpreted into Christian lives and institutions.

The Need for the Bible

The Bible in Japan, whether in cold print or warm in the hearts and lives of those who love it, has before it a wide field in which to exercise its power. Practically the whole rural population still waits for its message. The great industrial classes of the cities are well-nigh untouched. Moral conditions, both in city and country, are almost incredibly bad.

One-third of the marriages end in divorce, and one-third of the births are illegitimate. In a single year the guests in the licensed houses of shame number over sixteen millions and spend in vice twenty million dollars, and probably the clandestine houses could show even higher totals. Japan is represented in the countries around the Pacific by an army of 22,000 prostitutes, gone forth to poison the life of the nations. Japan herself, by social vice, intemperance, and wretched industrial conditions, is destroying her own physical and moral health. The ordinary laboring-man spends a sixth of his small income on liquor. To supply the wastage of human life and health in the great factories half a million new workers, largely women and children, must be recruited annually from the countryside. In these factories the day's work is from twelve to sixteen hours, and the operatives live and labor amid most unwholesome conditions, sanitary and moral. Japan is mortgaging her future life as a race in order to win a high place in the industrial world. Surely the Bible, with its Christian standard for the personal life, for the home, for society, for industrial and economic life, has a great work before it in Japan.

Christian thought when brought into actual contact with the Japanese heart meets a prompt and warm response. They are a people of fine strong qualities, to which moral and spiritual truth can make appeal. The social and industrial wrongs mentioned above must be attributed to special conditions, not to anything essentially evil in the national character. The writer, who has spent half a lifetime in Japan and has become somewhat intimately familiar with many of the Japanese people and has learned to love them, is glad to bear witness to the many admirable virtues which adorn the Japanese character—to the industry, the thrift, the self-control, the loyalty, the courtesy, the kindness of the people. Thoughtful, alert, impressible, hospitable to new truth as the Japanese are, Christianity with its wide spiritual outlook and its noble appeal to the highest and best in man cannot fail to become the dominant force in the national life. And because the Japanese are a nation of readers, with illiteracy reduced to a vanishing-point, it is largely through Christian literature and especially through the Christian's Bible that the realm of Yoshihito shall become a part of the Kingdom of Christ.

Report of Colporteur John Gay for August, 1919

FIRST of all I want to express my heartiest thanks for the two weeks vacation given to me last month. It does one good to feel free for at least a short time in a year, and to rest both his mind and body.

I did not have any special experiences last month. Things went with me very much the same as usual. Here and there I come across people who oppose me from various reasons. Some because of ignorance, and some because of wickedness. The hardest thing for me to

talk on great subjects, such as religion is, but it was rather a dangerous business for a colporteur to do. Now when I succeed to get men to talk with me about religion, I need not be afraid of them, because they are sober.

At East Pittsburgh, I offered my goods for sale to three men and two women. They all began to laugh at me, and one man said that he did not read the Bible for so many and so many years. I asked him, "Do you believe that Jesus was speaking the truth when in the



COLPORTEUR JOHN GAY, AND A GROUP OF SLOVAKS IN WESTERN PENNSYLVANIA
Mr. Gay can speak eight of the dialects of Europe and read eleven

do every day is to decide where to go and what Bibles to take—that is in what language. When that is decided upon, the rest follows easily, especially when one decides to push himself through the day in the name and under the protection of God.

Since July 1st, a colporteur feels very much safer among the people. There are very few men to be seen intoxicated. It makes it a little harder to get into conversation with men now, as intoxicated men are most prompt to

flesh on earth, or in this world?" He said, "He spoke the truth." Then I asked him, "Could you get along for a year or two without bread?" "No," said he. Then I told him that a real man cannot live by bread alone; for his spiritual food he must use the Word of God, or he cannot be alive spiritually. He bought a Bible. One of the two mentioned women who were there bought a Bible, and the other, a New Testament. The Word of God prepares its own way to the hearts of men.

More Actions by Church Bodies on the American Bible Society

The International Convention of the Disciples of Christ

AT Cincinnati, O., on October 18, 1919, the International Convention of the Disciples of Christ took the following actions:

Resolved, That this Convention recognizes the service of the American Bible Society in publishing and circulating the Sacred Scriptures in scores of languages and in all parts of the world as indispensable to the cause of Missions; and that we cordially commend the work of the Society to our various boards and to our churches generally for their sympathetic and generous consideration:

Resolved, That this Convention approves of the plan of the American Bible Society in setting apart the last Sunday of November as Universal Bible Sunday for the purpose of promoting a deeper personal interest in the Word of God, and that all of our churches as far as may be practicable be requested to take part in the observance of Bible Sunday at or near the Thanksgiving season;

Resolved, That at the request of the American Bible Society a representative of the Disciples of Christ be appointed as a member of the Advisory Council of the Society.

...

The General Convention of the Protestant Episcopal Church

DURING the Convention of the Protestant Episcopal Church held at Detroit, Mich., in October, 1919, the following action was taken:

Resolved, That the service of the American Bible Society in translating, publishing and circulating the Sacred Scriptures in many languages and in all parts of the world be recognized as indispensable to the Church Missions, both home and foreign; and that

the work of this Society be cordially commended to the various Boards of the Church, and to the Clergy generally, for their sympathetic and generous consideration;

Resolved, The House of Bishops concurring, that, upon the invitation of the American Bible Society, the presiding Bishop appoint a representative of the Protestant Episcopal Church as a member of the Advisory Council of the American Bible Society.

...

A Street Meeting in Pombong, Bulakan

By Miss Stixrud *

ONE Sunday afternoon I went to Pombong with my deaconess, Fidela de Jesus, and we held a meeting in the yard of a man who had become a Protestant. We put up our little baby organ and started to sing some gospel songs, and in a short time about three hundred people had gathered.

I then began to speak to them by asking if they knew of San Pablo (St. Paul). They nodded their heads, and then I said: "If I could tell you that I had had a visit with the spirit of San Pablo (St. Paul) and that he had a message for you, would you not like to hear that message? I have something better than that. I have a letter that San Pablo (St. Paul), himself, wrote. This letter has been translated into Tagalog, and I have it in my hand now. Would you like to have me read some of this letter?" They all nodded their heads and said, "Yes, yes."

After reading the lesson and explaining to them the story, I said: "Now these letters of

St. Paul and the letters of some of the other apostles and the Gospels are what we call the Bible. You have been taught that the Bible is a bad book, and you have been forbidden to read it, but that was under the Spanish rule. To-day you are under American government, and to-day every man can read the Bible and worship God after his own conscience. The Americans think that the Filipinos have brains, and that they can read and understand things for themselves. So we give you the Bible in order that you may know that what we teach you is true. How many of you would like this Bible?" All hands went up. "Very well, after this meeting we will sell you the Bible."

Not long after we had a good Protestant congregation in Pombong, and to-day they have their own chapel, which they have paid for themselves, and they support their own pastor.

"My words shall not return unto me void."

* Miss Stixrud, a Norwegian, is a missionary in the Philippine Islands of the Women's Foreign Missionary Society of the Methodist Episcopal Church. Mr. Mell, our alert Secretary on the Pacific Coast, heard her tell this and the story printed in the September RECORD, and persuaded her to dictate them for our use.

Szechuan

By Rev. Thomas Torrance *

THE area of the province of Szechuan is 218,480 square miles, and its population is variously estimated from 55 to 70 millions. Its name meaning "four streams" comes from the fact that four rivers—the Yalung, the Min, the Fo, and the Kialing—flow through the province into the Yangtze. Szechuan is peculiarly isolated from the other parts of China, for it not only lies in the remote West, but its imposing mountainous boundaries, like a vast encircling wall, shut it off as a land by itself. Communication with adjoining provinces is difficult, easy entrance from the east being only through the Yangtze gorges and

deposits both of sandstone and limestone in the world. Coal is worked in many parts, though the seams are thin and the deposits much less than some have imagined. Gold, lead, copper, antimony, iron, zinc, and sulphate of soda are also found. The chief production is salt, which is secured in immense quantities from brine bores ingeniously driven to great depths.

A Populous and Beautiful Province

The fact that three-fifths of Szechuan is densely populated, testifies highly to its non-extremes of temperature, the fertility of its soil, and the abundance of its water supply. There is little frost in winter and rarely any snow. The average maximum summer heat is not much over 90° F. Eastern Szechuan is often cloudy in the colder months, but in Western Szechuan it is not uncommon to have long spells of sunshine in December and January. Two harvests are reaped in the year, one of wheat, pulse, and oil-seed in April and May, and one of rice, maize, sweet potatoes, etc., in August and September. All of the valleys and even the hills are intensely cultivated, the province being "dotted with farmhouses, hamlets, villages," and with market towns of greater size than cities in other parts of China. So sure is the rainfall that the harvests, assisted also by elaborate irrigation works, very rarely fail. Practically the fields are green the year round. What this lends to the beauty of hill and dale can be easily imagined. Traveling in Szechuan, especially in spring and late autumn, is a pleasure no visitor ever forgets. The scenery is unsurpassed, the temperature ideal, food is plentiful, and the people when rightly treated always show the utmost friendliness. To the west, in the great mountainous country bordering on the Tibetan marches, lies a country which is the paradise at once of the botanist, the ethnologist, and the sportsman.

Early History

Prior to the coming of the Chinese in B. C. 316, Eastern Szechuan was known as the Kingdom of Pa, and had its capital at Chungking; Western Szechuan was known as the Kingdom of Shuh, and had its capital first at Pih sien, later at Chengtu; while the hilly and mountainous country to the west and northwest of the Chengtu plain was occupied by a very virile race called the Ch'iang. Pah and Shuh were both wealthy, their people being highly civilized. They produced rice and silk in abundance, and had a well-developed commerce on their rivers. Once subdued, their



A CHINESE FARMER CARRYING HOME A LOAD OF WHEAT TO THRASH ON THE HOUSE TOP

from the north by the pass or route known as the Hanchung gateway.

The most important parts of the province are (1) the Northwest, in which lie the great plain of Chengtu and other valleys, all of them about 1,200 feet high; (2) the famous salt well region lying in the triangle between the cities of Kiating, Luikiang, and Fuhsuen; and (3) the country around Chungking.

As yet no general expert examination has been made of the geology of Szechuan. It is, however, known that it shows one of the largest

* Sub-Agency Secretary for Western Szechuan.

history merged itself in that of China. During the reign of Wu Ti, B. C. 140-87, the Ch'iang were nominally made subject to China, but it was over 1,500 years before they were finally crushed. Their ancient capital was at, or near, Mowchow. The Ch'iang were not Tibetans, as some have supposed.

At the period known as the Three Kingdoms, A. D. 221-265, Szechuan gained distinction by becoming the seat of government of Liu Pi, whom scholars regarded as perpetuating the true line of the Han emperors. His prime minister, Chu Ko-Liang, in his wars with the usurping Wei kingdom, threw such glory over western arms that ever since his exploits and chivalrous deeds have been sung, and expounded as the finest in the annals of China.

Tien-fu—The Prefecture of Heaven

As the centuries passed the province grew famous for its wealth and the number of its literati. Having immense natural resources and its population not being excessive, life was easy; youth had ample time to study, and age, to enjoy itself. Western Szechuan especially was known as *Tien-fu* or the prefecture of heaven. Life in it was one long glad song.

Its wealth, however, made it sometimes the scene of military strife. Many an ambitious official coveted the land for himself. First and last Szechuan has had fifteen local, or independent, emperors. Several of these reigned A. D. 306-347 during the Western and Eastern Tsui dynasty, and four after the close of the great Tang dynasty in A. D. 906.

When the empire was rent with war at the exit of the Ming dynasty, A. D. 1643, Szechuan suffered terribly from the murdering depredations of the rebel Chang Hsien-Chong. The thirst for blood of this tall, gaunt pillager seemed insatiable. Probably a half of the population was then destroyed. Here and there tracts of land were left vacant. To repeople such, immigrants flowed in from other provinces. Traces of this influx are still met at Chungking where the local council of the gentry is called Pabseng, (*i. e.*, eight provinces), alluding thereby to the eight provinces to which its members originally belonged; and at Chengtu, where a colony of people to the immediate east still speak Cantonese.

Its Recent Decisive Influence on China

In 1911 it was the revolt at Chengtu that stirred up the Wuchang revolutionaries to rise against the Manchus. When Yuen Shi-Kai planned a restoration of the monarchy, it was Szechuan that foiled his purpose. General Liu Tsung-Hsu joined the patriot Tsai, allowing him to gain possession of the South and obliging Chen Yi, the governor, to secede

from the North. With Szechuan lost to him the would-be emperor despaired and died.

The majority of the Szechuanese are of mixed blood. It is easy to see that their features vary from those of Chinese elsewhere. The old Shuh and Pa stocks fused with their conquerors from the State of Tsin, leaving a new race with lesser stature, shorter faces, and sharper wits than the average Chinese northerner. In the fourth century A. D., 13,000 Liao barbarians were brought in from Yunnan to settle on lands left vacant by a great exodus to Hupeh. This further mixed the provincial blood, though the predominating element remained as before. Judging by appearance the present inhabitants are well entitled to style themselves the people of Shuh, for their physiognomy while, of course, Chinese, yet surely betrays also their likeness to the ancient race that originally peopled the West.

The Approach from the East

Entering Szechuan from the east, the passage is made through the Yangtze gorges by steamer or houseboat. If by the latter, one finds ample time to enjoy the superb beauty of the scenery and to study the interesting, if slow, methods of native navigation. The same sort of cypress wood boats that has been in use for millenniums, and the wonderful bamboo ropes used in hauling are the kind the aborigines invented in the far, dim past. The first city passed is Wushan on the left bank at the upper mouth of the Wushan gorge. It stands like a sentinel at the outer portal of the province. The second city is Kueifu, or Kueichowfu, situated a mile or two above the Bellows or Windbox gorge, which is the real gateway of Szechuan.

The Bellows Gorge

The name Bellows gorge is attributed (1) to the fact that the wind often drives as furiously through this mighty confined gap in the mountains as through the nozzle of bellows; and (2) to the curious sight of several long, ponderous boxes resembling bellows lying high up on the face of the cliff on the left bank. These boxes are undoubtedly old coffin-cases, or receptacles, placed there for the sake of being left undisturbed and now ignorantly called bellows.

The Windbox or Bellows gorge has been repeatedly locked in the face of the enemy by stretching iron cables from bank to bank to block navigation. The cables were hung on iron pillars fixed in the rocky banks, two of which may still be seen. Their date is said to be A. D. 1260.

On the right bank, and somewhat below the iron pillars, is a series of zig-zag holes in the vertical escalade known as Mong Liang's ladder. It seems that an invading general found



WOODEN BRIDGE OVER THE FO RIVER
Mr. Torrance on the right

his way stopped on the water and sought by this means to find another passage for his troops.

The ancient name for Kueifu was Pehticheng or White Emperor City. It was here that Liu Pi, the Han emperor, retired after his defeat by the Wu army in A. D. 221. One of his tombs is shown at a temple in the vicinity.

The Pahchengtu or Puzzle Camp

A few miles to the west was where Chu Ko-Liang constructed his famous *Pahchengtu*, or puzzle camp, a bewildering labyrinth of walls, alleyways, and ambushes that defied those who entered it to effect an exit. The *Pahchengtu* saved Liu Pi from pursuit.

The third city in Szechuan is the quiet Yain-Yang-hsien. Eight miles beyond it foams the Sin-Loong-Tan or New Dragon rapid, formed in 1896 by a huge landslide. The fourth city is Wauhsien, a picturesque open port of much importance as forming a terminus for the overland journey to Pachow, to Paoning, or to Chengtu, the provincial capital. Beyond Wauhsien are the cities of Chongchow, Fengtu (the reputed mouth of Hades), Fouchow at the confluence of the Kongtan river and the Yangtze, Changshow, and Chungking, the commercial centre of the province.

Chungking, the Commercial Center

Chungking, which is 1,400 miles inland, occupies the end of a bold, rocky peninsular at the confluence of the Kialing and the Yangtze rivers. Together with Kiangpeh, another walled town on the opposite bank of the Kialing, it boasts of a population well over half a million. Seen from the river the city presents a very striking or commanding appearance. The many hundreds of junks in the harbor,

the presence of river steamers, the numerous prominent foreign *hongs*, churches, and residences that the traveler instantly sees, marks its vast business and geographical importance. It is the distributing entrepot of the West, as well as the seat of a huge export trade in skins, silks, herbs, wax, bristles, metals, tobacco, hemp, etc. Being the most inland treaty port on the Yangtze it has a foreign customs staff, sev-

eral consulates, and one or two gunboats always riding in the harbor. The foreign population numbers 375. The indefatigable and kindly Dr. McCartney has lately built an up-to-date hospital on the opposite hills. Seven Societies have opened mission stations in the city, including the American and the Scottish Bible Societies. The Roman Catholic mission occupies outstanding premises near the west wall. Foreign residents, as a rule, become strongly attached to that place. Half-surrounded by a range of hills over 1,000 feet high, the situation is one of great beauty. Its two drawbacks are the crowded condition or closeness of the streets, and the sultriness of the climate in summer. Like Wauhsien, Chungking forms a terminus for Chengtu, ten days distant, and to Paoning, four days away. From here also the overland journey is begun to the province of Kweichow.

Sights on the way to Chengtu

The journey to Chengtu is usually made by sedan chair, the traveler stopping at Chinese inns along the road. Chairs cost \$1.60 per day and coolies 55 cents, inns 10 to 25 cents per night. The roads from Wauhsien and Chungking to Chengtu lead through the heart of the province. Here can be seen Szechuanese life and scenery in its many variations. The gaily undulating stretches of country with their rich brocade views of forest, paddy-fields, and terraced hillsides present a welcome and refreshing contrast to the monotonous flats of East China. Here, a farmer follows an antique plough drawn by an ox with a yoke or cross[on] its back that was invented at

the dawn of history; there, a small clan of men and women illustrate their notions of solidarity by cultivating one another's fields in turn. On this side, creaks a quaint water-wheel, pouring endless tubes of water into the thirsty ground above; on that side, men tread an irrigating machine as the Israelites did in Egypt. Beyond, a child leads a toiling buffalo down to graze by the side of the stream or to submerge itself in the cooling current. On the highway continuous numbers of coolies bear the merchandise hither or thither, or a tinkling of bells announce the approach of a train of pack animals. In the villages and cities en route no bee-hive was ever so crowded or so busy as their streets on market days. The teeming masses of men and women amaze one.

The Chengtu Plain

Twenty miles from Chengtu the traveler, on reaching the summit of the Long chuenih mountains, sees stretched out before him one of the fairest and most highly-favored places on earth—the Chengtu plain. At this point it is full 50 miles broad; its length exceeds 100 miles. The bed of an ancient lake, its soil is rich to a very high degree. Almost every square yard is cultivated. The farmers raise two crops per year and four seasons of vegetables. Being slightly tilted at its northwestern end, it naturally lends itself well to irrigation. At Kuahsien, where the Min river leaves the mountains, the ancient Shuh kings initiated a canal system that saved the people from floods and insured a reliable water supply to the rice fields. The Chinese, to their credit, elaborated the works twentyfold, with the result that the plain became like the garden of Eden, well-watered everywhere, banishing famine for ever. The inhabitants per square mile are modestly estimated at 1,000. Comprising sixteen walled cities, with numerous villages, the plain has a population of 5,000,000 souls.

The City of Chengtu

Chengtu, the capital of Szechuan, stands in the centre of the plain. It is one of the oldest, wealthiest, and most important cities in China. To-day its citizens approach the half-million mark.

The streets of Chengtu are noted throughout China for their width and cleanliness. All are paved with wide stone slabs, and the refuse is daily swept. The large number of official residences and of houses of wealthy men who have once been officials, and the presence of an influential literary class, teachers and students, bring to the city an air and distinction that fit it as the metropolis of the province. There are many silk shops and silk-weaving establishments. The city and district have long been

famous for the industry. The father of the trade was Ts'an Ts'ong, a Shuh king, whose temple remains a few miles south of Shuangtin. A noted weave obtained the name of *Shuh chin* and is still produced locally. The people pride themselves on their three arcades, stocked with foreign and native fancy goods. The government has instituted a foreign tannery. In its wake several boot and shoe factories have opened. A mint stands near the East gate; outside of it are run an arsenal and a powder factory. There is a fine military camp at Funghuangshan five miles to the north.

Among many places of interest are several very fine old temples. One mile from the South gate is that of the Emperor Liu Pi and Chu Ko-Liang. Behind it can be seen Liu Pi's official tomb, a mound 20 feet high. A larger double-crested mound near the North gate covers the grave of an imperial Shuh concubine.

"The Spring Flower Fair"

A distinguishing feature of Chengtu taste and breeding is the Spring Flower Fair. It is held every year for a month, beginning on the fourteenth day of the second moon. From ancient times the citizens have made it a gala gathering of wide attraction.

For its variety of flowers and botanical specimens Szechuan easily holds a first place. Within recent years hundreds of unknown plants have been collected and sent home.

Mission Work in Chengtu

Chengtu not being a treaty port, the foreign population is mainly missionary. Eight societies are represented with a total staff, including wives, of 102. Thirty-four of this number are connected with a fine union university—the West China University—covering a site of 100 acres. Two magnificent hospitals for men and one for women care for the sick and suffering. Three new Methodist churches are planned to be erected soon, each to cost over \$10,000 gold. The Y. M. C. A. performs an indispensable work among the student, literary, and higher classes. From Chengtu the various missions work many outstations, bringing a wide populous field under Christian influence.

In this connection it is fitting to mention other missionary centres. In the north, at Paoning, where the people are less opulent and more open-minded, a most encouraging work is being done by the Church of England section of the China Inland Mission. Mienchow is the headquarters of a church missionary society diocese where a band of 50 missionaries labor. The American Baptists devotedly cover the country south and west of Chengtu, including

such influential cities as Yachow, Kiating, Suifu, and Ningyuenfu.

The Bible Societies, the vanguard of all, send their Scriptures everywhere. Yearly they diligently and unremittingly disseminate hundreds of thousands of Gospels.

The Foreigners in Szechuan

■ The foreigners in Szechuan approach 1,500. There are approximately 500 European, Canadian, and U. S. A. missionaries, 170 French priests and sisters, 150 officials, business men, etc., and 80 Japanese. With children the total goes well over 1,000.



CH'IANG PEOPLE IN THEIR WORKING DRESS

At the right is a woman, on the left her husband, in the center his father.

Many Mohammedans make their home on the Chengtu plain and along the border country. They have been here for centuries and are nearly indistinguishable from the Chinese. They, however, still maintain a connection with their co-religionists abroad. As a race they are thrifty and well-to-do, though having an unenviable reputation for "sharpness" in business. Some thousands act as the Chengtu butchers and cattlemen. At Kuanhsien and Tatsienlu they control a large interest in the Chino-Tibetan tea trade. Good-sized colonies of them are found in the Songpan and Mongkong districts. A moderate estimate of

their collective strength in the province would be 100,000.

Aborigines

In the extreme northwest of Szechuan live aborigines of various customs and dialects. Scattered in the mountains around Weikiu, etc., may be seen the renowned Ch'iang of native history. Near Wenchuan dwell the Wasze, a tribe brought by the Chinese from Ngari in Tibet in A. D. 1442 to police the region against any more aboriginal rebellions. In the southwest an independent race inhabits the uplands adjoining the Kienchang valley. They call themselves Nosu, but the Chinese for several centuries have nicknamed them Lolos. Different origins are ascribed to this people, but the Chinese assert they are none other than the *I* or *Man-I* of local history, whose original home was from Ts'ingchihshien to the Yunnan border. If so, one of their ancient names was Tso-tso, the meaning of which is allied to that of Lolo: viz., platted bamboo. The Lolos cause the Chinese endless trouble by their plundering and kidnapping raids. They also inhabit parts of Yunnan and even of Kweichow. A T'ang dynasty work on the Yunnan aborigines speaks of them as the black and white Ts'uan barbarians. The Szechuan Lolos of to-day have the same two divisions of black and white. A reference to the Kang Hsi Chinese dictionary confirms the assertion that the Lolo and the Ts'uan were of one stock.

It is on record that when Chu Ko-Liang fought against Mongo-Fu, the king of Yunnan, and captured him, the Lolos assisted him. They were rude, fierce, avaricious, and loved to quarrel. But they were accomplished fighters. Their ideals were bravery and faithfulness in battle. In these they excelled all other tribesmen. The Lolo devils, it was declared, fought after they were mortally wounded—literally "when their heads were lopped off, they used their tails." To the present time the tribe retains this same fierce, intrepid fighting spirit. In 1908 Lieut. Brooks was killed when attempting to cross their country.

Border Cities on the West

The principal border cities are Songpan, Lifan, Mowkong or Mongkong, and Tatsienlu or Tachienlu. To Songpan came Tibetans, Sifan, Polatsze, Ch'iang, and traders from Kansuh. Lifan is the headquarters of a tribal administration called the Wu-tun or five camp rule. A camp directs a colony, over which rules a native chief under the Chinese. The five colonies or districts are Tsaku, Kanpo, Shangmongtong, Hsiamongtong, and Chintsze. Mongkong has a similar administration called *Tunchenfu*. The five districts are Mongkong,

Komidrango, Ts'onghua, Suling, and Fupien. These are populated by Chinese as well as tribesmen. Here a Chinese official, and not a native chief, rules over each *Tun* or camp. Tatsienlu is the Port-Said between Szechuan and Tibet, the meeting place of Tibetans and Chinese, as likewise a great exchange mart.

Discovery by the Bible Society's Agent

The return journey from Chengtu to Chungking can be made by boat. Along the banks of the Min river will be seen many artificial caves cut in the solid sandstone of the hillsides. By the Chinese they are called Man-tong or aboriginal caves. This led to them being usually regarded as primitive dwellings, until the present representative of the American Bible Society, in 1907, discovered that they were really ancient tombs of the Ts'in and first and second Han dynasties. He also drew attention to the stone carving at many of their entrances. Stone coffins, often with the back in touch with the cave, burnt clay coffins with a large diversity of burnt clay pottery, old cash, Hades images, etc., are occasionally found when a "fresh" cave is discovered. The images reveal the type of face of Shuh Chinese people of that day. The caves differ in size. The main gallery is cube-shaped 6 feet to 6½ feet high and broad, and 30 to 100 feet deep.

The Omay Apparition

At Kiating the visitor can delay to visit Omay, a famous Buddhist mountain 30 miles distant, nearly 11,000 feet high. A stone path runs all the way to the summit, where, on a clear day, an excellent view can be had of the snow-capped mountains of Tibet. Lodging can be had at the many temples by the way-side. On the top visitors are often able to see the strange apparition which has made Omay famous as far away as India. This consists of a rainbow floating in space one to three thousand feet below the precipice, and in the centre what appears to be a colossal human figure. The rainbow is formed by the sun and the mists, while the figure is the shadow of

the observer. In the time when Buddhism exerted a stronger influence than at present, this phenomenon excited such awe that many devotees threw themselves from the cliff, expecting to be caught in the arms of Buddha.

From Kiating the salt wells can also be easily visited; and they are well worth inspection. Suifu, at the point where the Min joins the Yangtze, is destined to be a great city in the future.

A Twenty-mile Cave

At Kiangnan there is an interesting bamboo-carving industry that should be seen. Luchow



KANPO—A NZA-RONG VILLAGE

is another missionary center, dominating a large country south of the Yangtze. If time can be found at Chungking, a few days can be spent on a trip to Chinfushan, a mountain where there is a limestone cave leading one into the bowels of the earth for 20 or 30 miles.

Having seen with an unflagging joy the beauty and wealth of China's largest province, the traveler who is given to reflection will note that its two primary needs are Christianity and railways. At first the people were long in sanctioning the introduction of idolatry; now from an easy-going indifference they, as a whole, maintain a dormant attitude to the realities of an ethical and spiritual representation. Until this is overcome no true progress is possible. Graft and official corruption in 1911 prevented the construction of a railway, even though the social amelioration of 60 millions demanded it. The shameless hunt for "squeeze" or spoils is as rampant to-day as then. The one hope is that an Anglo-American syndicate with foreign engineers will see the work through.

An Odd Experience in Translation*

By Rev. W. F. Johnson, D.D.

SOME one hundred millions of people in Northern India speak the two languages, Hindi and Hindustani (or Urdu), and it used to be counted that far more spoke the former than the latter. Thirty or forty years ago, when I was secretary of the North India Tract and Book Society, we did much the larger part of our work in Hindi. But even in those days there was a drift toward Urdu speech. It was largely the speech of the towns, and when the villager had any business in them, or in fact in travel anywhere, he found it convenient to know something of the more fashionable speech. The villagers began to use a composite tongue, in which the Urdu element naturally tended to increase.

On the other hand, the ancient jealousy as to the preponderance of the two tongues, as, for example, which tongue should be used in the law courts, still was being diligently fought out. It gave you a decided advantage if the magistrate knew your language much better than that of your opponent. Then scholars were affronted by this drift. The Hindi they learned was Book Hindi, and it was very awkward to find something else called Hindi. This drift was a very ominous change for the Hindi pundits, and they fought it "tooth and nail." They carefully taught us the old Book Hindi. I well remember, when I began to do village preaching with the catechists, that I was surprised to notice their Hindi differed considerably from my own, and I was forced to do some new studying.

This drift naturally began at length to affect the matter of Bible translation. We had very good Hindi translations of both Testaments—but naturally good as Book Hindi. The city missionaries and their pundits, who generally are the workers when a big committee takes up an important revision, must do their work according to their light. They will not be much affected by village movements.

Then some ten years ago came what might have been prophesied. Complaints began to be loud from village workers, that the villagers did not know a lot of words which were used in our Hindi Bible. That the language was too Sanscritized; that even the Gospels, which needed a simple tongue, were hard to teach. These complaints had to be taken notice of. We knew there was truth in them. Much discussion arose, and a number of plans

were suggested. The old remedy of a Revision Committee seemed futile, for in such a revision the scholarly and pundits' influence, which was the root of the trouble, would be strong. As I had been interested from my youth in translation matters, I butted in with a suggestion which met with favor in certain quarters. It was this:

When one of these workers is reading a Gospel with a villager, and comes to a word unfamiliar to him, what will he always do? Simply try here and there until a familiar word can be put in its place, and so proceed. Now why not do just that in print? Why not leave the standard Hindi version alone, for those who could understand it; let it be the authoritative version, the one to argue from; but let there also be a simpler form of it, exchanging the hard words for the corresponding Urdu ones, or some other which the villagers used. It seemed a simple remedy. Yet two big difficulties soon appeared.

First, if such a changed form should prove popular, would it not show a sad defect in the old version? And would not the Book Hindi people be offended? Would they not say, "Hindi we know, and Urdu we know, but what is this?" The pundits could not be expected to look kindly on an experiment which proposed to go behind them.

Still worse: How can you translate into a language that you cannot lay your hand on? Millions use this elusive speech, but where can one find it in print? How can one write acceptably without some standard? The unvocal millions may have some literature of their own, but no one seems able to find it. Any translation made, therefore, was sure to be greeted with "This is not what is wanted." "The changes made are not the right ones." Where every reader would have his own subjective notion as to what the required language is, there was a fine field for criticism.

But something needed to be attempted. We had in the seminary at the time several men who had grown up in these village conditions, and who as boys had used this speech we were in search of. I selected four of these, from separate regions, as helpers. I told them to take a Hindi Gospel of John, read it carefully, and mark with a pencil every word which they thought the ordinary villager did not use. The second thing was to write in each case the word which seemed to them preferable. In the first matter the four agreed well. In the second there was not so

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much unanimity. This gave the basis for working up a vocabulary for John, but it was not so easy to apply it.

When the work was finished there seemed to be about thirty changes of words to each page. And it seemed to me that when printed this work of the village teacher would be much simplified. But just then our Bible Society secretary left India and things seemed blocked. It soon appeared, however, that the new man was quite in favor of this experiment, as he had seen the success of a somewhat similar scheme in the Bengali tongue.

Nevertheless there was delay, for he thought, and there was much to be said for the view, that an experiment of this sort should begin with the Gospel most used by village teachers, namely Luke. So the Gospel of John was laid aside and Luke prepared on the same lines; a good edition was published and met with a warm reception. But the warmth, as was natural, was of two sorts. Village people thought it a very great help, but critics said, "This will not do; we must devise a better plan." Two years passed. The better plan did not appear. Then a second edition of 10,000 copies of the Luke was printed, and soon followed by the Matthew, prepared in the same way.

It was felt to be time now to take up the Gospel of John, which had been so long shelved. I have heard that it has now been ordered to press. But before it reached that stage there happened a curious incident. The manuscript

was submitted for the opinion of a missionary who gives his life, I think, to this village work. He reviewed my many changes very thoroughly, but in the case of forty of them thought I had chosen an unfamiliar word. This was interesting. Had the critic got a better grip than I of this very elusive tongue? A doubt arose. As to most of these words I had the backing of those four men who had been villagers. It was the country against the country. Evidently an umpire was needed. I wrote out the disputed forty words in two columns, not indicating which column was mine, and asked a fellow-missionary to select four village workers and ask them to vote as to which word would be more useful? The result was slightly encouraging, but showed what a chaotic problem we were attacking. In seven cases all preferred my word; in six they preferred the critic's, but as to all the rest the votes were scattering. Mark has been taken in hand, and possibly may see the light next year. The problem is an exceedingly interesting one. Can the Gospels be made more intelligible to many millions of Hindus? I think they can, if attempted in some such way as this. After years, no doubt, our Hindi New Testament will have to go through the hands of another Revision Committee. But should these experiments meanwhile meet with a wide reception, think how their work will be affected! The next time the needs of the villager cannot be ignored!

Saharanpur, India.

...

Building America

THE cover page picture is a reminder of one of America's pressing and perplexing problems. The host of foreign-born peoples who do not read the English language must be won to American ideals and imbued with American principles, for America's safety, let alone their own, and the world's welfare. How many realize that the American Bible Society is not only the great source of supply of Scriptures in the English language, but practically the only source of supply of Scriptures in the languages of the Slavic and Western European peoples, who form such an important part of America's present peril? The diversity and importance of the work being done quietly, but incessantly, by the colporteurs of the American Bible Society in and for America cannot be too frequently brought to mind. Herewith are a few more excerpts from colporteurs' reports showing the contribution they are making toward the solution of this great internal problem. The July issue was rather fully devoted to this subject.

The Call in America for Scriptures in European Languages

"There will be an unprecedented demand for the Bible in Polish, Hungarian, and Roumanian as soon as they are to be had. There is no greater work undertaken by the Christian church to-day than that of the distribution of the pure Word of God among those who,

in their own country and here, have been deprived of the privilege of reading 'The Word of Life' in their own vernacular. There is no power that can stay the progress of 'the everlasting gospel.'

"The demand for Scriptures in the Slavic and mid-European languages has increased daily. Missionaries among these people deplore their

inability to get Bibles, and the evangelical elements among these foreigners are wild with desire to send the Word of God across the seas to their home folks, as well as to have it for their own comfort and salvation in this land. At this writing a few Polish Bibles have been available, but the demand is so great that we can only spare a few to each customer—where hundreds are desired.”

* * *

“The evangelical denominations are just awakening to this opportunity and we anticipate a new interest and zeal among them in furnishing the Bible to these peoples, who are groping for spiritual light and life as eagerly as they are for political freedom. The Bible should be included among the forces that governments and churches ought to make use of in this momentous period of reconstruction in Europe, and full recognition should be accorded to the liberating and evangelizing power of the Holy Scriptures.”

* * *

“I have talked with many Catholic people and several Catholic priests, and I find that the latter are beginning to want their people to read the Bible. I was urged by them to help distribute Douay Testaments among the

Catholic soldiers. Some of my work this year has been with Bohemians, Bulgarians, Croats, Syrians, and Poles. I have found many of these people without Bibles.

Contrasts among Germans

“During the great drive in March, 1918, I talked with a German about religion and the Bible, and he said scornfully, ‘The Allies flee before the German armies because the Allies are busy reading the Bible and praying to their God, and therefore they are unprepared.’ He laughed at religion as the superstition of the ignorant. It would be interesting to ask now this man a few questions about the power of prayer and the inspiration that the soldiers derived from reading God’s Word!

“I heard an interesting sermon by an old German preacher. He said that the atheistic German had brought incalculable evil to the German people; that atheism had brought on this terrible war, which he declared was the punishment of God for such infidelity. In the days when Germany was a righteous nation her armies fought with invincible power, and ‘God with us’ was a glad reality. Now, ‘Ichabod’ might be written above the doors of that nation, for the spirit of God has departed from them.”

BIBLE SOCIETY RECORD

EDITORS, *The Secretaries*

NEW YORK, DECEMBER, 1919

AMERICAN BIBLE SOCIETY

FIFTH STATED MEETING

THE fifth stated meeting of the Board of Managers of the American Bible Society in its one hundred and fourth year was held at the Bible House, Astor Place, New York, on Thursday, September 4th, at 3:30 p.m., President Emeritus James Wood in the chair.

Devotional exercises were conducted by William Phillips Hall, who read from the first Psalm, after which he offered prayer.

There having been no urgent business calling for attention by standing committees, no meetings of the committees had been held during the month of August.

Various matters were presented to and acted on by the Board.

A letter of August 22, 1919, from Mr. Tumulty, Secretary to President Wilson, concerning the Bible presented by the American Bible Society for use at the Peace Conference, and concerning the memorial on religious

freedom sent to the Conference, was presented to the Board. (It will be found under Notes and Comments in this issue of the RECORD.)

The Secretaries reported the following consignments to Foreign Agencies during the month of August, 1919:

To Panama Canal and Central America, 1,100 volumes, valued at \$364.12; to La Plata, 540 volumes, valued at \$241.15; to Mexico, 1,496 volumes, valued at \$935.41.

The issues from the Bible House during the month of August, 1919, were 81,166 volumes.

The meeting was adjourned.

SIXTH STATED MEETING

THE sixth stated meeting of the Board of Managers of the American Bible Society in its one hundred and fourth year was held at the Bible House on Thursday, October 2, 1919, at 3:30 p.m., President Churchill H. Cutting in the chair.

Devotional exercises were conducted by the Rev. F. W. Bible, missionary of the Presbyterian Church in China, who read portions of the fifth and sixth chapters of the Gospel of Matthew, after which he offered prayer.

On recommendation of the Committee of General Reference, Mrs. William Borden, of New York, was elected a Manager of the Society.

On recommendation of the same committee Mrs. Ralph (Elizabeth R.) Voorhees, of Clinton, N. J., was made an Honorary Life Member of the American Bible Society.

On recommendation of the same committee the following actions were taken:

The Board of Managers indorsed the Inter-church World Movement.

Mr. Mornay Williams, a Manager of the American Bible Society, was appointed a delegate of the Society to the Centennial Celebration of the Bible Society of Paris, and General Secretary Haven was requested to prepare and send a paper on the subject mentioned in the invitation of the Bible Society of Paris to its Centennial Celebration, to be held on November 30, 1919.

In view of the confusion which has been caused by the announcements of two different dates as the date for Universal Bible Sunday, the issuance of the following statement was authorized:

The American Bible Society has requested the churches of America to set apart the last Sunday in November (November 30, 1919) as Universal Bible Sunday, and has sent forth an appeal throughout the entire country, calling upon the ministers of all denominations to arrange for the appropriate observance of this day, emphasizing the priceless worth and marvelous power of the Christian Scriptures among the peoples of the world.

The advertisement of any other day by any local Bible Society in this country is without the endorsement of the American Bible Society. The American Bible Society is confident that all the churches will realize the necessity of allowing the only National Bible Society in this country to take the lead in promoting a campaign for the universal observance of Bible Sunday.

Minutes of the standing committees were presented and approved. Among the actions taken were the following:

On recommendation of the Committee on Home Agencies the resignation of the Rev. H. J. Scudder, Agency Secretary of the Eastern Agency, was accepted with the following resolution:

That the resignation of the Rev. Mr. Scudder, who came to the Society at the Centennial period to act as Recording Secretary while Dr. Dwight was engaged in the writing of the Centennial History, and who afterwards became Secretary of the Eastern Agency, which position he has served most acceptably, be accepted with expression of sincere appreciation of Mr. Scudder's abilities and faithfulness, and with sincere wishes for grace and strength for the self-denying task which he is taking up.

On motion of President Emeritus Wood a further resolution was adopted. (See separate article on this subject in this issue of the RECORD.)

A grant of 500 Bibles was made to the American Library Association in response to its request, for the purpose of placing a Bible in each of the 500 libraries being supplied to

that number of vessels which the United States Shipping Board is equipping for service this year.

A further grant of 500 Bibles was made to the Board of Publication and Sunday School Work of the Presbyterian Church in the United States of America for the year 1919, in response to an urgent request for the same.

On the subject of co-operation in Brazil the Board expressed most sympathetic interest in the work of the Brazilian Committee on Co-operation, appointing its Agent, the Rev. Dr. H. C. Tucker, as its representative on this committee; and welcomed the suggestion of the use of a projected Bible House as headquarters of the committee.

A half grant of 5,000 Bohemian Testaments was authorized to the International Committee of the Y. M. C. A. for use among the Czechs in Europe; and a grant on 2,500 Polish Bibles and 25,000 Polish Testaments, amounting to \$825, was made to the National Lutheran Council for distribution in Poland.

The Secretaries reported the following consignments to the Society's Foreign Agencies during the month of September:

To Brazil, 1,231 volumes, valued at \$331.81; to La Plata, 17,386 volumes, valued at \$3,400.12; to Levant 3,755 volumes, valued at \$516; to Mexico, 1,320 volumes, valued at \$517.10; to the West Indies, 3,396 volumes, valued at \$785.05.

The issues from the Bible House during the month of September were 93,589 volumes.

The meeting was adjourned.

SEVENTH STATED MEETING

THE seventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and fourth year was held at the Bible House on November 6, 1919, at 3:30 p.m., President Cutting in the chair.

Devotional exercises were conducted by the Rev. Dr. Henry A. Stimson, who read the nineteenth Psalm, after which he offered prayer.

The minutes of the various standing committees were presented and approved.

The Budget for the year 1920 was presented by the Budget Committee and adopted, as approved and supported by the newly-instituted Advisory Committee consisting of appointed representatives of various communions officially recognizing, and contributing to, the work of the American Bible Society. (Full statement on the Budget will appear in the January issue of the RECORD.)

The minutes of the standing committees were presented and approved.

In connection with the Committee on Versions action was taken in regard to a proposed Chinese Diglot, the Zulu Revision of the Bible, the Luragoli Version, the Revised

Translation of the Bulgarian Bible, and the publication of the four Gospels in Bodo in Bengali type.

The President was authorized to appoint a committee to study the question of standardization pension arrangements.

An invitation from Howard University to send a delegate to the installation of its new president, the Rev. Dr. James Stanley Durkee, on November 12, 1919, was presented. The Recording Secretary was appointed the delegate of the Society.

The consignments of the American Bible Society to its Foreign Agencies during the month of October were:

To Brazil, 9 volumes, valued at \$18.11; to Panama Canal and Central America, 1,274 volumes valued at \$374.62; to the Philippines, 20 volumes, valued at \$9.75.

The issues from the Bible House during the month of October were 112,735 volumes.

The meeting was adjourned.

FORM OF A BEQUEST TO THE SOCIETY:

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members

Beekman, Gerard, New York City
Campbell, William H., Washington, D. C.
Candler, W. F., East Orange, N. J.
Church, Harmon, Renault, Ill.
Denise, Mattie L., Burlington, Iowa
Eckert, Samuel, Lexington, O.
Edwards, Mrs. Ellen, Oshkosh, Wis.
Evans, E. D., Barneveld, Wis.
Faris, Mrs. N. E., Bloomington, Ind.
Fitch, Mrs. Anna D., Eagle Rock, Cal.
Fulton, Miss Susan, Red Hook, N. Y.
Greene, Rev. Jno. M., Boston, Mass.
Ham, James M., 278 St. James Pl., Brooklyn, N. Y.
Jackson, Joseph C., 138 E. 34th St., New York, N. Y.
Jones, Thomas N., Oshkosh, Wis.
Kendall, Miss Julia, 107 W. 3d St., Xenia, O.
Mains, Wesley P., Stillwater, N. J.
Ostrander, Mrs. Mary E., Maplewood, N. J.
Owens, John W., Pomeroy, O.
Parker, Z. L., Bath, N. Y.
Parsons, Mrs. Naomi Fitch, Franklin, N. Y.
Patten, Mrs. Wm., Colchester, Conn.
Peck, Mrs. Maria E., Stratford, Conn.
Perry, Mrs. Rachel, Piper City, Ill.
Pomeroy, Edwin S., Dalton, Mass.
Price, Wm., Waterville, N. Y.
Reid, Mrs. G. S., Englishtown, N. J.
Reid, Mrs. S. T., 846 Webster Ave., Jersey City, N. J.
Rising, Philip, Lancaster, O.
Scott, Mrs. Mary J., New Wilmington, Pa.
Smith, Dea. G. T., Princeton, Ill.
Stevens, Mrs. F. K., New Brunswick, N. J.
Sweet, Rev. Richard F., Waukegon, Ill.
Thompson, Mrs. N. C., Rockford, Ill.
Tracy, Lathrop J., Mansfield, O.
Verbeck, John, Schaghticoke, N. Y.
Young, J. Brown, Orient, N. Y.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

RECEIPTS IN AUGUST, 1919

LEGACIES

Courtney, Mary E., late of Avoca, Benton Co, Ark...	\$1,423 27
Peck, Maria E., late of Niantic, Conn.....	50 00
	<u>\$1,473 27</u>

GIFTS SUBJECT TO LIFE INTEREST

Received during the month...	\$164 00
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AUXILIARY SOCIETIES

	Credited as Donation	Credited on Acc't
Abbeville Co., S. C.	\$265 45	\$50 00
Ackley and Vicinity, Iowa	74 78	71 10
Alabama		
Audubon Co., Ia.	40 58	
Gaston Co., N. C.	75 00	
Kanawha Co., W. Va.		4 25
Livingston Co., N. Y.		3 50
Massachusetts ..		1 94
Westchester Co., N. Y.		35 01
New Hampshire...		6 29
St. Louis, Mo.....		135 84
	<u>\$307 93</u>	
Received on Donation Account....		455 81
		<u>\$763 74</u>

HOME AGENCIES

Atlantic.....	\$3,102 37
Central.....	1,078 88
Colored People of the South..	752 81
Eastern.....	465 97
Northwestern.....	2,159 77
Pacific.....	993 41
South Atlantic.....	2,774 67
Southwestern.....	1,053 07
Western.....	566 55
	<u>\$12,949 50</u>

From Home Agencies and Included in Home Agency Receipts

Donations from Aux. Societies:	
Brooklyn Bible Society, N. Y.	\$125 00
Pennsylvania Bible Soc.....	473 99
Schuylkill Co., Pa.....	50 00
Gifts from Churches and Organizations.....	2,490 58
Gifts from Individuals and Other Sources.....	768 86

RETURNS FROM SCRIPTURES DONATED

Central Agency	\$7 20
Chicago Hebrew Mission, Chicago, Ill.	26 25
Presbyterian Board of Publication and Sunday School Work Missionary Department, Philadelphia, Pa...	31 01
	<u>\$64 46</u>

RECAPITULATION

Legacies.....	\$1,473 27
Gifts Subject to Life Interest..	164 00
Aux. Soc. on Book Account...	307 93
Aux. Soc. on Donation Acct...	455 81
Home Agencies.....	12,949 50
Returns from Scriptures Donated.....	64 46
	<u>\$15,414 97</u>

MISCELLANEOUS

Bible House Rentals.....	\$3,327 97
Bible Society Record.....	2 00
Diffusion of Information.....	50
Expenses Calif. Bible House..	1 00
Gifts from Churches and Organizations.....	13,290 64
Gifts from Individuals and Other Sources.....	3,728 54
Interest on Available Funds..	368 35
Investment Subject to Life Interest.....	200 28
Perpetual Trust Funds.....	15,015 00
Sale of Waste Material.....	246 50
Salesroom	2,671 76
The Trade	801 26
	<u>\$39,653 80</u>
Total Cash Receipts.....	<u>\$55,068 77</u>

RECEIPTS IN SEPTEMBER, 1919

LEGACIES

Morgan, Martha A., late of Norwich, New London Co., Conn.....	\$485 82
Wheeler, Sarah E., late of Wellesley, Norfolk Co., Mass.....	300 00
Wilson, Rachael Jane, late of Union Township, Mifflin Co., Pa.....	\$926 83
	\$1,712 65

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Acc't
Alabama.....		\$16 73
Chicago, Ill.....	\$44 36	
Connecticut.....		20 50
Kanawha Co., W. Va.....		15 30
Long Island, N. Y.....		11 91
Maine.....		107 28
Maryland.....		171 28
Massachusetts.....		500 00
Mt. Zion, Mo.....	50 00	
Nashville, Tenn.....		12 60
New Bedford, Mass.....		84 05
Orange Co., Fla.....		48 74
Ottawa Welsh, Minn.....	55 00	15 71
Pasquotank Co., N. C.....		50 40
Rockville, Conn.....		20 52
Rome Welsh, N. Y.....	90 00	4 70
Schenectady Co., N. Y.....		10 45
Westchester Co., N. Y.....		6 12
Waxhaw and Shi- loh, N. C.....	70 00	
		\$1,096 29

Received on Dona- tion Account....	309 36
	\$1,405 65

HOME AGENCIES

Atlantic.....	\$2,406 40
Central.....	947 24
Colored People of the South.....	941 82
Eastern.....	401 08
Northwestern.....	3,266 12
Pacific.....	908 10
South Atlantic.....	1,988 50
Southwestern.....	1,161 62
Western.....	741 97
	\$12,762 75

From Home Agencies and Included
in Home Agency Receipts

Donations from Aux. Bible So- cieties:	
Pennsylvania Bible Soc.....	\$312 87
Sussex Co. Bible Soc, N. J.....	550 00
Gifts from Churches and Organizations.....	348 75
Gifts from Individuals and Other Sources.....	408 50

FOREIGN AGENCIES

La Plata.....	\$261 54
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RETURNS FROM SCRIPTURES
DONATED

Becker, Rev. K. Truk, South Sea Islands.....	\$315 00
Presbyterian Board of Publica- tion and Sunday School Work, Sunday School and	

Missionary Dept., Phila- delphia, Pa.....	32 06
	\$347 06

RECAPITULATION

Legacies.....	\$1,712 65
Aux. Soc. on Book Account.....	1,096 29
Aux. Soc. on Donation Acct.....	309 36
Home Agencies.....	12,762 75
Foreign Agencies.....	261 54
Returns from Scriptures Do- nated.....	347 06
	\$16,489 65

MISCELLANEOUS

Alden Memorial Fund.....	\$8 87
Army and Navy Bible Fund.....	3 00
Bible House Rentals.....	4,009 65
Bible Society Record.....	10 20
Bills Payable.....	25,000 00
Burr Legacy.....	368 86
Diffusion of Information.....	25
Gifts from Churches and Organizations.....	17,568 27
Gifts from Individuals and Other Sources.....	4,467 14
Interest on Available Funds.....	33 59
Investments Subject to Life Interest.....	2,403 43
Ogg Legacy.....	127 75
Perpetual Trust Funds.....	4,728 49
Permanent Trust Funds.....	2,000 00
Sales of Waste Materials, etc.....	36 84
Salesroom.....	3,432 42
Thayer Gift.....	48 10
Trade Accounts.....	\$2,006 38
Trust Funds Invested.....	1,319 95
	\$67,573 19

Total Cash Receipts.....	\$84,062 84
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RECEIPTS IN OCTOBER, 1919

LEGACIES

Adams, Mrs. Nancy A. M., late of Ramsey Co., Minn.....	\$358 48
Carroll, Dr. David H., late of Baltimore, Md.....	1,068 79
Faris, John K., late of Morn- ing Sun, Ia.....	950 00
Garmoe, Mrs. Margaret, late of Fort Dodge, Ia.....	11,779 50
Kennedy, John Stewart, late of New York.....	3,696 73
Laughlin, Mary E., late of Los Angeles, Cal.....	82 20
Painter, Jane H., late of Good Hope, Ill.....	500 00
Spencer, Augustus S., late of McLean Co., Ill.....	300 00
	\$18,735 70

GIFTS SUBJECT TO LIFE IN-
TEREST

Received during month.....	\$5,000 00
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LEGACIES AND GIFTS AS PER-
MANENT TRUSTS

Long, Albert E., Chester, Pa., Special Endowment.....	\$50 00
Mays, Mrs. M. E.....	100 00
	\$150 00

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Acc't
Abbeville Co. S. C.....		\$15 30
Alabama.....		106 22
Buffalo and Erie Co., N. Y.....		444 00
Chester Co., S. C.....	\$125 00	40 00
Greene Co., N. Y.....		
Livingston Co., N. Y.....		4 12
Long Island, N. Y.....		26 89
Maine.....		408 25
Maryland.....		393 56
Massachusetts.....		755 60
New York.....		1,813 34

Ramsey Co., Minn.....	1 65
Rhode Island.....	30 76
Rockville, Conn.....	50 00
Rocky Creek, S. C.....	100 00
Salem Bible Asso., N. C.....	17 78
Westchester Co., N. Y.....	311 00
Union Bible Society, Fairfield and Rich- land Co., S. C.....	115 00
Vermont.....	100 00
Washington City, D. C.....	200 00
	\$4,418 37
Received on Don- ation Account....	640 00
	\$5,058 37

HOME AGENCIES

Atlantic.....	\$1,887 93
Central.....	1,140 14
Colored People of the South.....	608 69
Eastern.....	637 86
Northwestern.....	3,223 94
Pacific.....	841 54
South Atlantic.....	2,114 00
Southwestern.....	1,146 04
Western.....	795 51
	\$12,395 65

From Home Agencies and Included
in Home Agency Receipts

Donations from Auxiliary Bi- ble Societies:	
Miami Co., Ind., Bible Society.....	\$3 75
Pennsylvania Bible Society.....	235 75
Gifts from Churches and Or- ganizations.....	334 52
Gifts from Individuals and Other Sources.....	313 85

FOREIGN AGENCIES

Central America.....	\$1,421 53
West Indies.....	94 29
	\$1,515 82

RETURNS FROM SCRIPTURES
DONATED

Moore, Augusta R, Haskell, Okla.....	\$60 00
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RECAPITULATION

Legacies.....	\$18,735 70
Gifts Subject to Life Interest.....	5,000 00
Legacies and Gifts as Perma- nent Trust.....	150 00
Auxiliary Societies on Book Account.....	4,418 37
Auxiliary Societies on Dona- tion Account.....	640 00
Home Agencies.....	12,395 65
Foreign Agencies.....	1,515 82
Returns from Scripture Do- nated.....	60 00
	\$42,915 54

MISCELLANEOUS

Army and Navy Bible Fund.....	\$26 29
Bible House Rentals.....	4,943 64
Bible Society Record.....	9 00
Diffusion of Information.....	2 00
Expenses California Bible House.....	1 00
Gifts from Churches.....	20,527 78
Gifts from Individuals.....	2,639 17
Interest on Available Funds.....	219 26
Investments Subject to Life Interest.....	180 00
Maryland Bible Society for Bible House, Canal Zone.....	2,500 00
Perpetual Trusts Funds.....	10,602 37
Sales of Waste Materials.....	253 81
Salesroom.....	6,499 58
Sundry Account.....	11 46
The Trade.....	1,591 84
Trust Funds Invested.....	16,000 00
	\$66,007 20

Total Cash Receipts.....	\$108,922 74
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CASH STATEMENT FOR AUGUST, 1919

RECEIPTS

From Auxiliaries.....	\$307 93
.. The Trade.....	801 26
.. Sales of Waste Materials.....	246 50
.. Sales Room.....	2,671 76
.. Bible House Rentals.....	3,327 97
.. Gifts from Auxiliaries.....	455 81
.. Legacies.....	1,473 27
.. Gifts from Churches.....	13,290 64
.. Gifts from Individuals.....	3,728 54
.. Returns from Scriptures Donated.....	64 46
.. Bible Society Record.....	2 00
.. Home Agencies.....	12,949 50
.. Perpetual Trust Funds.....	15,015 00
.. Interest on Available Funds.....	368 35
.. Investments Subject to Life Interest.....	200 28
.. Trust Funds Subject to Life Interest.....	164 00
.. Diffusion of Information.....	50
.. Expenses California Bible House.....	1 00
	\$55,068 77
Cash Balance from July.....	10,530 47
	\$65,599 24

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.....	\$26,510 95
.. Sales Room.....	273 00
.. Depository—Salaries, Boxes, Cartage, etc.....	1,487 22
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	4,412 13
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	3,348 16
.. Exchange Paid.....	9,790 55
.. Remittances to Home Agencies.....	8,759 95
.. Remittances to Foreign Agencies.....	1,811 11
.. Bible Society Record.....	27 35
.. Pensions.....	663 33
.. Income Payable to Beneficiaries.....	311 50
.. Legacy Expenses.....	92 58
.. Library.....	4 35
.. Translation and Revision.....	4 26
.. Income Available—Interest on Loans, etc.....	215 75
.. Columbus Exhibit.....	43 60
	\$57,755 79
Cash Balance to September.....	7,843 45
	\$65,599*24

CASH STATEMENT FOR SEPTEMBER, 1919

RECEIPTS

From Auxiliaries.....	\$1,096 29
.. The Trade.....	2,006 38
.. Sales of Waste Materials.....	36 84
.. Salesroom.....	3,432 42
.. Bible House Rentals.....	4,009 65
.. Gifts from Auxiliaries.....	309 36
.. Legacies.....	1,712 65
.. Gifts from Churches.....	17,568 27
.. Gifts from Individuals.....	4,467 14
.. Returns from Scriptures Donated.....	10 20
.. Bible Society Record.....	12 762 75
.. Home Agencies.....	261 54
.. Foreign Agencies.....	4,728 49
.. Perpetual Trust Funds.....	39 59
.. Interest on Available Funds.....	2,433 43
.. Investments Subject to Life Interest.....	368 86
.. Burr Legacy.....	8 87
.. Alden Memorial Fund.....	127 75
.. Ogg Legacy.....	48 10
.. Thayer Gift.....	25,000 00
.. Bills Payable.....	1,319 95
.. Trust Funds Invested.....	2,000 00
.. Trust Funds Permanent.....	25
.. Diffusion of Information.....	3 00
.. Army and Navy Bible Fund.....	
	\$84,062 84
Cash Balance from August, 1919.....	7,843 45
	\$91,906 29

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.....	\$30,003 12
.. Salesroom.....	244 60
.. Depository—Salaries, Boxes, Cartage, etc.....	1,367 21
.. Scriptures Purchased.....	1,982 48
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	4,645 73
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	4,723*11
.. Exchange Paid.....	15,450 32
.. Remittances to Home Agencies.....	8,959 35
.. Remittances to Foreign Agencies.....	3,022 76
.. Bible Society Record.....	32 54
.. Pensions.....	634 33
.. Income Payable to Beneficiaries.....	4,563 26
.. Diffusion of Information.....	228 44
.. Scriptures Donated.....	178 00
.. Income Available Interest on Loans, etc.....	1,741 80
.. Columbus Exhibit.....	69 80
.. Sundry Account.....	2 53
	\$77,848 38
Cash Balance to October, 1919.....	14,057 91
	\$91,906 29

CASH STATEMENT FOR OCTOBER, 1919

RECEIPTS

From Auxiliaries.....	\$4,418 57
.. The Trade.....	1,591 84
.. Sales of Waste Materials.....	254 81
.. Salesroom.....	6,499 58
.. Bible House Rentals.....	4,943 64
.. Gifts from Auxiliaries.....	640 00
.. Legacies.....	118,775 70
.. Gifts from Churches.....	2,0527 78
.. Gifts from Individuals.....	2,639 17
.. Returns from Scriptures Donated.....	60 00
.. Bible Society Record.....	9 00
.. Home Agencies.....	12,395 65
.. Foreign Agencies.....	1,515 82
.. Perpetual Trust Funds.....	10,642 37
.. Interest on Available Funds.....	219 26
.. Investments Subject to Life Interest.....	180 00
.. Trust Funds Subject to Life Interest.....	5,000 00
.. Trust Funds Invested.....	16,000 00
.. Trust Funds Permanent.....	150 00
.. Diffusion of Information.....	2 00
.. Maryland & S. for Bible House, Canal Zone.....	2,500 00
.. Expenses California Bible House.....	1 00
.. Army and Navy Bible Fund.....	26 29
.. Sundry Account.....	11 46
	\$108,322 74
Cash Balance from September, 1919.....	14,057 91
	\$122,980 65

DISBURSEMENTS

For Manufacturing Department—Materials, Wages, etc.....	\$28,193 68
.. Salesroom.....	298 50
.. Depository—Salaries, Boxes, Cartage, etc.....	1,484 37
.. Scriptures Purchased.....	3,349 87
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	5,097 10
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	8,288 55
.. Exchange Paid.....	21,067 48
.. Remittances to Home Agencies.....	8,900 72
.. Remittances to Foreign Agencies.....	3,827 29
.. Bible Society Record.....	30 50
.. Pensions.....	690 97
.. Income Payable to Beneficiaries.....	1,368 12
.. Diffusion of Information.....	778 06
.. Legacy Expenses.....	2 25
.. Library.....	25 65
.. Translation and Revision.....	383 00
.. Income from Legacies and Gifts, P. T.	425 00
.. Trust Funds Invested.....	16,000 00
.. Income Available—Interest on Loans, etc.....	1,684 69
.. British and Foreign Bible Society.....	13,865 00
	\$115,170 80
Cash Balance to November, 1919.....	7,809 85
	\$122,980 65

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